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A Treatise on the Science of Sex-Attraction

the Use of Physicians and Students of Medical
Jurisprudence

BY

BERNARD S. TALMEY, M. D.

With forty-seven cuts, eighty-four drawings, in the text

FOURTH REVISED EDITION

Einstweilen, bis den Bau der Welt
Philosophie zusammenhält,
Erhält *sie* das Getriebe
Durch Hunger und durch Liebe.
—Schiller, "*Die Weltweisen.*"

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PREFACE

Not only among laymen but also among serious thinkers and writers on medical topics the opinion is generally prevalent, that there is a vast difference in the degree of intensity of the sex-impulse in men and women. Upon this supposition rests the justification of the double standard of sexual morality of the two sexes. If the intensity of the amatory emotions is the same in both sexes, then there is no justification for a double standard of sexual morality.

Now, an emotion is, in its nature, subjective. Its intensity can never be objectively determined. Men and women may dispute the question of the different degree of intensity of the amatory emotions till the end of time, still they will never reach a definite conclusion. The only way to determine the nature of an emotion is to study its pathology. If it can be shown that the same pathological entities of the sex-instinct are found in men and women, the inference is justified that the normal emotions are also the same or similar in both sexes.

To prove the similarity or identity of the intensity of the sex-impulse in both sexes, the author published in the winter of 1906-1907 his book "Woman, A Treatise on the Normal and Pathological Emotions of Feminine Love." Since the publication of "Woman" he received numerous letters with requests to write a similar treatise on the amatory emotions of men. In 1910 the author published "Genesis, A Manual for the Instruction of Children in Matters Sexual." He thought that the Description of the evolution of sex in plant and animal in "Genesis" might supply the demand. Still the requests continued to arrive. He then published, in 1912, "Neurasthenia Sexualis, A Treatise on Sexual Impotence in Men and Women." In this treatise the anatomy and physiology of the male organs of generation were thoroughly discussed. Still it did not fill the demand. The chapter on pathology dealt only with impotence.

When the author finally decided to write the counterpart of "Woman," it occurred to him that if the amatory emotions are the same in men and women, they ought to be treated together in one volume. Hence the present work "Love, A Treatise on the Science of Sex-Attraction." Naturally the present volume recapitulates all that the author has previously written in his three books, "Woman," "Genesis," and "Neurasthenia Sexualis." The three previous works are mere chapters of the present treatise. Still every author grows with his work. After years of study of the subject of sex, he was able to expand the sphere of his previous lessons, so that even those readers who have read his three previous books will still find some new points in this work. If the readers should agree with this opinion, the author will consider himself well paid for his labors.

THE AUTHOR.

New York, May, 1915,

PREFACE TO SECOND EDITION

The main criticism of "Love" by the reviewers of the first edition was directed against the frequency of Latin words and phrases used in veiling some of the more unpleasant aspects of the normal and especially the pathological sex-activities.

Still it was not prudery which dictated this course. The ancient language was used as a protection against the criticism of those who would take umbrage to plain sex expressions. There is quite a number of people who are not only possessed of the Oedipus complex or the Electra complex, but who are also obsessed of the obscenety complex. For the impure everything is impure. Fortunately such people's knowledge of Latin is, as a rule, very slight, and for them this treatise will remain a sealed book. Physicians and lawyers for whom this book was written know enough Latin grammar, enabling them to apprehend the meaning of all those phrases necessary for the understanding of the main points of the treatise. To facilitate the reader's task the following vocabulary of the Latin words often used has been appended.

ab initio	from the outset
adduco uxi	to induce
agitare	to excite
aliquamdiu	a little while
amatus	lover
amicus	friend
anser	goose
ante	before
aperio	to open
apertus	open
assiduus	constant
aut	or
auxilium	help
aversa Venus	by rectum
bis	twice
braca	trousers
caedo	to ravish
canis	dog
cito	quick
coepio	to begin
coire	to cohabit
coitus	cohabitation
collum	neck
commaritus	fellow-husband
commingo	to urinate
commisco	to copulate
commiscor	to cohabitate
commixtio	copulation
complexus venereus	sexual intercourse
comprehendo	get pregnant
compressio	copulation
comprimo	copulate
concarnatio	coition
conceptare	to get pregnant
conceptus	conception
concubitalis	copulative
concubitus	cohabitation
concumbo	cohabitate
congressio	copulation
congressus	coition
conjuga	wife
conjugatio	copulation
conjuges	married couple
conjugium	cohabitation
conjungo, xi	to copulate
conjux	husband
constuprare	to abuse se
continuus	continuous
contra	against
corpus	body
crinis	hair
cubiculum	bed-room
cubile	nuptial bed
cum	with
cunnilingus	tongue-vagin
cupido	desire
cupio	to desire
delectatio	deliciousness
delicia	pleasures
dum	while
ea	she
ecclesia	church
ejaculare	to eject
ejectio	discharge
eodemque tempore	at the same
exerceo	to exercise
extraho	to withdraw
facio, eci	to make
fascinum	penis, male
fellatio	sucking (ob
fellatricia	sucking (obs
femina	woman
feminare	to prostitute
feminare se	to masturba
fornicatrix	whore
fornix	brothel
fricare	to rub
gallina	hen
genu	knee
grabatus	lounge
habeo	to have
hora	hour
bortus	garden
humesco	to become w
humor	moisture
illicio	to excite
imitari	to imitate
impedire	to prevent
impeditare	to prevent
impeditio	prevention

inire	to enter
initium	outset
initus	coition
injungo, se	to cohabitate
insero	to insert
insertio	insertion
instar	like
inter	during
interula	shirt
intromitto	to introduce
jugiter	continually
labium	lip
lacesso	to excite
lambo	to lick
lentus	slow
libido	material pleasure
lingua	tongue
ludo, usi	to play
lumbus	genitals
mamilla	nipple
mamma	breast
manus	hand
marisca	wart
marita	wife
maritus	husband
mater	mother
membrum	member
mentula	male sex-organ
mentulatus	erected
more	after the fashion
meretricium, facere	to be a prostitute
meretrix	prostitute
muliebria	female genitals
muliebris	female
mulier	woman
natis	buttock
nono quoque die	every nine days
nudatio	denudation, baring
nudus	naked
omnis	every
ordo rei	course of act
ovis	sheep
paedicatio	pederasty
paene	almost
parvus	small
perago	to finish
pergo	to continue
permulcio	to touch
permulsio	caress
pernoctare	spend the night

pes, edis	foot
pono, sui, itum	to place
porca	sow
porta	door
posco, poposci	to demand
positura	position
post	after
praebo mammas	to suckle
praedium	farm
praemo, essi	to press
prostibulum	brothel
pudibilia	genitals
puella	girl
puer	boy
pulvilum	pillow, smal
pulvinus	pillow
quot noctibus	every night
resolvo	to unbutton
scamnum	bench
sella	chair
sitis	thirst
solvo	to loose
spatium, temporis	duration
statim	at once
stupro manu	to masturba hand
stupre	in a lewd w
stuprum	lewdness, p tion, coiti
stuprum facio	to masturba
stuprum manu	self-abuse
stuprum mutuum	mutual self-
sugo	to suck
suscipio	to receive
suus, a um	his, hers
tempus, poris	time
tento	to try
tergum	back
tracto	to touch
tractus	the touch
traho	to pull
unus	one
ut	as, that
verbero	to whip, las
vir	the man
virilia	male sex-or
vita sexualis	sex-life
vitium	vice
volvula	small vulva

With this small vocabulary on hand, the author hopes every college-bred man will be able to read this treatise without difficulty.

THE AUTHOR.

New York, October, 1916.

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LOVE

PART I.

INTRODUCTION

Two intense desires rule and govern mankind and control all man's thoughts, his joys and sorrows. They are man's two appetites, hunger for food and craving for love. Curiously enough, while man takes great pains in the education of the young to prepare them for the gratification of hunger, the much tabooed question of sex has been excluded, in our present civilization, from every discussion.

Yet love lies at the foundation of society, it permeates unconsciously the thoughts, aspirations and hopes of mankind. Love is glorified as the source of the most admirable productions of art, of the sublime creations of poetry and music; it is accepted as the mightiest factor in human civilization, as the basis of the family and state. The egoism of passion and the power of love are absorbing all other considerations. Virgil calls love the greatest conqueror:

"Omnia vincit amor, nos et cedamus amori."

Solomon sings, "Love is strong as death."

In its right appreciation, love has been exalted by the ancients in song and story and extolled by priest and philosopher. "To the Spirit, to Heaven, to the Sun, to the Moon, to Earth, to Night, to the Day, and to the Father of all that is and will be, to Eros." Such an invocation was possible only among the ancient civilized nations. They recognized the importance of sexuality in life. They could not see any moral turpitude in actions, regarded by them as the design of nature and as the acme of felicity. They discovered in Love the focus of life. For this reason sexuality among the ancients was an object of pure reverence as the fundamental force of life. The divine adoration of sex was the practice of every tribe and nation of prehistoric antiquity. Even the organs of sex were considered beautiful and pleasurable objects, and were admired accordingly. The phallus, or the male sex-organ, and the yoni, the external female genitals, were symbols of the worship of the ancients and were objects of special religious rites.

In the remotest antiquity the worship of the generative principle was the only religion known to men. Sex-worship was not confined to any one race. It was the form of worship common to all primeval nations of the globe. The Hindus, Chaldeans, Hebrews, Egyptians, Greeks, Romans, Gauls, Celts, Teutons, Britons and Scandinavians, all shared in phallicism and yonism.

The study of sexual activities and of generation was the basis of ancient Hindu theology. Siva had on his left arm a ring on which was portrayed the sex organs in the act of procreation. The Greek bacchanalia, and the Roman saturnalian mysteries, the free love that prevailed during the festivities in honor of Mylitta, Anaitis, and Aphrodita were still relics of sex-worship. Herodotos' statement that in Babylon women offered themselves, once at least in their lives, in the Temple of Venus, and that only after so doing were they considered free to marry, and his further report that the women on the vessels sailing for Bubastis to the festivals of Iris uncovered themselves in the presence of the men, show that sex-worship was not unknown among Assyrians and Egyptians.

In the historic time sex worship was almost replaced by other forms of religion. Yet there are traces of the cult of the phallus to be found everywhere in ancient profane and sacred history. The temple in which the emperor Elgabal was brought up was represented on a bronze coin of his reign; an ionic peristyle with a peek into the Cella, but instead of the statue of a god was a gigantic phallus. Even the Hebrews worshipped in the phallus the principle of the production of life before the adoption of the cult of Jehovah. Records of phallicism can still be found in the Old Testament. Instead of invoking the

Deity in taking a solemn oath, Abraham orders his servant to place his hand upon his phallus, because the phallus was still kept in its former high veneration. The slain enemy was, for this reason, deprived of his phallus. David bought Saul's daughter with a trophy of two hundred phalli, taken from the slain Philistines. Circumcision also shows the incorporation of phallic ritual with religion.

In the same light and with the same veneration as the phallus was the yoni worshipped. In the yoni was worshipped the receptacle of life, the divine ark, within the hidden enclosure of which was contained the mystery of life. Its interior was considered the holy of holies. The yoni was for that reason often represented by an ark, which was the holiest of all symbols in the worship of the Ancients. The worship of Osiris took place before an ark; the sanctum sanctorum of Jehovah's temple harbored an ark.

Yonism was the adoration of the vulva, as the organ through which the sexual powers are manifested. It is through the woman that the divine sexual emotions are aroused; it is the sight or thought of her that calls into activity the man's generative nature and powers.

The female principle in nature was hence not considered simply as a passive medium, but was exalted and worshipped as a potent factor in the mystery of creation and reproduction. The earth itself was considered feminine, and all natural orifices have been regarded as typical of that part which characterizes woman. The vulva, therefore, was the sacred symbol of the female principle in nature.

The Ashereh, so often mentioned in the Bible, was nothing but the image of the yoni. It was a symbol of Ashtoreth, or of the union of Baal and Ashtoreth. The Ashereh was made of wood and had in its centre an opening or fissure as the door of life. Above the fissure was a small elevation as an emblematical representation of the clitoris.

The most common forms of the feminine symbol were those made in representation of the mons Veneris. The mountain of Venus was represented by mounds, columns and pyramids. Mounds and hills were considered holy. The graves of Egyptian kings were erected in form of huge pyramids in honor of the feminine creative deity. The yoni worshippers of the Old Testament had the temples of their feminine deity on high hills. The obelisk, pillar, column, altar, mount and cave, all have their origin in the pristine symbolism of yonic worship.

Even the present belief in the lucky horseshoe is connected with the ancient emblems of the female genitals, the yoni. In Ireland the yoni seem to have been the symbol of sex-worship most in use. Even in the arches over the doorways of Christian churches a female figure, with the person fully exposed, was so placed that the external organs of generation at once caught the eye. In olden times, the people were in the habit of making charcoal drawings of the female genitals over the doors of their houses to ward off ill luck. Now, the horseshoe has a great resemblance with the form of the vulva. Hence the drawings over the doors resembled a horseshoe. From this symbol originates the horseshoe's alleged power to ward off evil and to bring luck. Father Dubois found that the lingam which the devout Hindus attach either to their hair or arms or is suspended from the neck is a small amulet representing the organs of both sexes in activity. Even the symbol of the cross has been identified with the earliest records of sex-worship. The cruciform symbol on the Assyrian relics and in the temples of Vishnu typifies the sacredness of Love's physical expression.

Thus with the ancients the passion of sex and the fervor of religion were closely interwoven. Accordingly every ancient temple had within its confines a number of consecrated women whose office it was to submit to the embraces of any man upon the payment of a specified sum. The money was used for religious purposes. To the mind of the Ancients no more appropriate nor holy means could be devised for raising money for the maintenance of the temple than a sanctified indulgence in the divine act. It was the most sacred and sublime of all human functions. Hence the temple-courtesan was held in high honor and was considered as sacred as the priest. The Old Testament calls the temple-courtesan "Hakdeshoh," the consecrated, the holy; and it was not in the least degrading to associate with her, in the early history of the Hebrews, as the story of Juda and

Tamar shows. Later on, Amos (ii, 7) complains that the Hebrew maidens received the embraces of men at every altar. Hosea (iv, 14) distinguishes between the common prostitute and the temple-courtesan.

The lapse of Israel into the former sex-worship, at the time of these prophets, caused a reaction against any sex-manifestations. This reaction is especially noticeable among the faithful adherents of the religion of Jehovah in the latter days of the second temple. The pious men sought the greatest virtue in chastity and celibacy and looked with contempt upon sexuality. In the beginning only individual persons took to celibacy, as did Elijah and Elisha. Later on these celibates became more numerous and formed different orders, of which the order of the Essaeans was the most important, because Christianity took its origin within the folds of this order.

In accordance with its origin, Christianity never looked with favor upon sexuality of any kind. The immaculate virgin is the ideal. Even holy matrimony was only tolerated. "It is good for a man not to touch a woman," writes Paul to the Corinthians (Cap. vii). Christianity, therefore, always surrounded with a halo those who vowed chastity. To overcome the passion of sex was always praised as the highest virtue, and asceticism was held in high veneration. Justinus says that total sexual abstinence is a high virtue, and that sexual activity is unnecessary to life. Hieronymus claims that God and the Church requested singleness and only permitted marriage. Christianity entirely overlooked the tremendous strain upon the physical, mental and moral forces such an unnatural life must carry with it. For though complete abstinence is possible and feasible during the period of adolescence, men and women, when mature in years, suffer under such enforced abstinence, and although the final act, or the culmination of the sex-attraction, may be suppressed by the will, yet its emotions are irresistible. The neurotic nun who imagines herself being embraced by a saint thinks that she has subjugated the instinct of sex, but in reality her emotions have a sexual origin.

Actions caused by great sexual excitement may be found in the life of many a saint. Augustinus, in his confessions, says:

"My heart was burning, boiling and foaming with unchastity; it was poured out, it overflowed, it went up in licentiousness."

Origines found sexual abstinence too difficult and castrated himself. For that reason he never was canonized. For the spirit should kill the flesh. Parkman's report about Marie de l'Incarnation is highly interesting in this respect. She heard, while in a trance, a miraculous voice, Christ promising to become her spouse. Months and years passed, when again the voice sounded in her ear, this time with the assurance that the promise was fulfilled, that she was indeed his bride. Now ensued phenomena which are not infrequent among female devotees, when unmarried or married unhappily. In her excited imagination, the divine spouse became a living presence, and her language to him, as recorded by herself, is of intense passion. Her prayer is, "O! my Love! when shall I embrace you? Have you no pity on the torments which I suffer? Alas, alas, my Love, my Beauty, my Life! Instead of healing my pain you take pleasure in it. Come, let me embrace you and die in your sacred arms."

A curious instance of perversion in religio-sexual feeling, bordering on zooerastia, is the case of St. Veronica. According to Friedrich she was so enamored of the divine lion, symbolizing St. Mark, that she took a lion whelp to her bed, fondled it, kissed it "et præbebat ei mammas."

Thus the preaching of the Church on the subjugation of the flesh was no great success even among the saints. If the ascetics are not frigid they remain subject to the emotions of sex. Mankind at large is surely ruled by the dictates of the sex-urge, in our day no less than at the time of sex-worship. Especially do all feminine thoughts, aspirations and pursuits aim, though sometimes unconsciously, at love, in spite of our false modesty, prudery and conspiracy of silence about the fundamental facts of reproduction.

One glance at the fashions in dress will bear out this contention. The question of dress surely rules the thoughts and actions of a majority of our modern women. Now what is the meaning of dress? Grosse in his "Anfänge der Kunst" shows that the desire for clothes was originally an irradiation of the sex instinct. The man adopted dress for the purpose of decoration, the woman for the purpose of attraction through covering. The first coverings of the private parts served as an ornament of the same and to render the parts covered more conspicuous. For where nudity generally prevails, the practice of covering certain parts of the body excites curiosity and solicits the observation of the other sex. Mortimer reports that in Australia girls cast off their aprons after marriage, being no longer anxious to engage the notice of men.

This fact serves to prove that clothes, which originated from the first coverings, were originally worn to allure. It was not the feeling of shame that caused resort to coverings and created clothes, but the very coverings provoked in time the feeling of shame.*

Clothes owing their introduction to the irradiation of sex-attraction, fashion never disowned their origin. Fashion, says Bloch, bears witness of its intimate relationship to the vita sexualis, in that it always started from the ranks of courtesans and at the instance of opulent demi-mondaines. Gunther says: The demi-monde has always, since fashions are in existence, dictated them, in Rome, in Venice and now in Paris.

Fashion has in two ways introduced a sensual element in dress. Either it renders conspicuous certain parts of the body and exaggerates their size, by the shape of the garment, its drapery and trimmings, or it leaves uncovered these parts to catch the eye. Both manoeuvers aim at the production of a sensual effect. The stretching of the skirt over the abdomen and legs in such a way that the outlines of the hips and thighs obtrude themselves upon the eye was surely invented by a Parisian demi-mondaine to serve sensuality. The corset, says Bloch, aims to render conspicuous and prominent the specific female organ, the bosom. It tries to effect an exciting contrast between the form of the bosom and the slimness of the waist, increased by tight lacing. At the same time, fashion dictates for a great number of occasions an ample nudity of this most alluring female organ.

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* James (Psychology, 1890, II. p. 449) asserts that emotions follow and do not precede the bodily state. We fear because we run away, reverence because we kneel, love because we kiss.

The bosom of the woman, says Berg, is the organ by which she is able to express herself most ingeniously. Its undulations were always her most expressive and skilful rhetoric. The bosom represents the woman's language and her poetry, her history and her music, her purity and her longing, her policy and her religion, her worship and her art, her secret and her convention, her character and her pride, her consciousness, her magic mirror and her mystery. The bosom is the central organ of all female ideas, desires and humors. No wonder, therefore, that fashion concentrates its greatest endeavors and painstaking effort upon this particular part of the female body. Being Cupid's most faithful servant, fashion selects this part which it expects to serve best as the target of the winged god's arrows. To be sure, the individual refined and chaste woman is unaware of the underlying principle of the creators of fashions. She is convinced that clothes were adopted for esthetic reasons, although the sculptor who knows most of beauty seldom covers up the naked body. By heredity and social custom, clothing for refined women has become a mere side current of irradiation of the sensual. Clothes are used, by a majority of women, mainly as a means of beautifying. Ornamental clothing is not any longer a simple lure. It is a sign or symbol of a greater refinement of perception and delicacy of feeling. By the use of clothes the attention is directed rather to the personality than to the person. It is an attempt to display psychical rather than physical features. The impulse of the normal woman to attribute an exaggerated value to clothes is more an imaginative radiation and far remote from the desire of physical exhibition. But as far as fashion is concerned, the original close connection between clothes and the attraction of the sexès is still the commanding principle. Fashion is still standing in the service of sensuality. This explains its modern fickleness. In previous epochs the same mode of dress was worn for centuries, as the European peasant's dress shows. The present feverishly frequent change of fashion is a pathological phenomenon, betraying the diseased eagerness for ever stronger and more original sensual stimulations.

Love and sex attraction being the chief objects in the lives of a considerable part of mankind, it is surprising that until recently sexuality was not looked upon with great favor, and that a sane knowledge of sex and reproduction was assiduously withheld from the people. While our ancestors considered the sex functions sacred, by a strange mental process it is now considered shameful. So deeply is the sense of shame morbidly associated with the sensual desire that most people, and especially women, frequently disavow their propensity and attempt to hide their ardor from the world. They do not recognize that normal, well-ordered amativeness is a physiological and moral virtue, while manifestations of spurious spirituality are often induced by certain perversions. Indifference to amatory pleasures is frequently professed by those who resort to artificial stimulants. Only those most occupied with amatory delights feign to look with contempt upon sex and to despise its wonderful functions.* To the really innocent and pure all things are pure. The result of this morbid sense of shame is that there is scarcely any other subject so completely ignored as the sex function, although so much of the health and happiness of the race depends upon it. This false sense of shame is the cause of our modern fig-leaf modesty and prudery, which attributes a particular obscene meaning to everything sexual. It has created that diseased imagination, depraved beyond all hope, which can find any prurient gratification in the cold, chaste nakedness of ancient marble. The mere nude arms or legs of a small school girl, the furnishings of a public bath-house, the naked limbs of a Tirolian peasant, or the grandest works of art awaken in them lascivious thoughts. Individuals with such traits are accustomed to interject their own diseased imagination, guilty conscience and obscene sentiments into the purest artistic creations, be they sculptured, painted, written or spoken.

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* The tendency of the mind is to project in imagination upon the world about us what we possess in our own souls. An accentuated mental attitude in an individual is, as a rule, proof that in its subconsciousness dwells a type of reversed feeling to the one that is active in consciousness. The excessive prude is generally at heart a sensualist.

The prudery and obscenity of these victims of a diseased imagination and perverted moral sense have succeeded in distorting our judgment on questions of sex in such a way that any desire for scientific instruction in these subjects has become inextricably confused with ideas of prurience and impropriety. Matters pertaining to the generative functions are, as a rule, excluded even from treatises on physiology. But for the anatomists and alienists, nothing would be known about the physiology of normal Love. The zealots wish to persuade us that the population of the earth increases by the stork-method.

Even the physician who is often called upon for advice about things pertaining to the psychological phase of sex, prudishly ignores the mightiest of human instincts which is so intimately related to human weal and woe. He is conversant with the sexual question by virtue of its anatomical and physiological knowledge, and he is well aware of its hygienic, sociological and ethical importance. But when he is to furnish enlightenment on psychic or pedagogic questions of sex, he is embarrassed because of a lack of knowledge of sex psychology. The great teachers in our medical schools, who ought to impart to their pupils all their knowledge about the nature of things concerning Love that they have gathered in their long and extensive experience, seem either to consider Love a subject too sacred for physiological and psychological analysis, or are really afraid to arouse the anger of the zealots who made of the sanctuary of sex-attraction a "noli me tangere."

Only the writers of fiction and poetry are allowed to approach the sanctuary of Love, because with their abnormal imagination they sang dithyrambs on this natural sentiment and morbidly transformed it into a supernatural, obscure phenomenon. The hyperaesthetic writers of this morbid fiction are encouraged to continue their practice of elevating the natural sentiment of love to the height of a fetich, which only the lover is capable of understanding. The scientist who dared to analyze this sentiment, so important to the human race, and tried to enlighten us about the nature of the attraction of the sexes, was met with the cry, "To the Tarpeian rock." The unbiased observer was declared incapable of feeling and comprehending this natural sentiment. Even philosophers, such as Schopenhauer, Hartman and Spencer, though they touched upon the subject only from a philosophical point of view, without probing it with the anatomist's scalpel, have been decried as heartless and soulless cynics whom nature denied the possession of this sublimest of sentiments, because they dared to attack the majesty of Love.

No wonder, therefore, that no other physical function has been treated with so stepmotherly a regard and scant attention as the important instinct of the preservation of the species, no wonder that no other physiological phenomenon has been approached with such hesitancy as the study of love in man. The works on physiology and gynaecology are significantly silent on the subject of this important sentiment, and the practitioner who so often has to deal with the pathological side of love looks in vain for light in his text-books.

In the last decennium, a certain change has taken place in this respect. A wave of sex discussion is sweeping over the civilized countries of the world. The former taboo on the discussion of sexual matters has been more or less removed and the veil lifted. Things which not very long ago could not have been mentioned in polite society except in whispers and with low breath, are now publicly discussed in season and out of season. As it is often the case, we have turned from the one extreme of complete darkness to the other extreme of too glaring light. Sex enlightenment runs rampant at present. It haunts the stage, lurks in innumerable societies and crops out in newspapers and magazines.

But, although the world is full of sex discussion, the emphasis is generally laid upon sex-hygiene and upon the knowledge of the relations of the sex function to mental and physical development. Sex-hygiene is nowadays held to be a proper subject of pedagogy and is taught in many schools and colleges. But the emotion of Love is still very little studied, and it is still wrapped in complete darkness. A great deal of ignorance still prevails in regard to this important emotion. Few people understand under this much-abused word one and the same emotion. The same word is used to designate entirely different feelings. The ancient Greeks had three different words to express the different emotions that go under the name of love. One of the highest emotions is expressed by the word ἀγαπάω. It is the love man feels for God, parents or country. It is the love founded upon worship, adoration, gratitude and habit. The other kind of love was expressed by the word φιλέω. It designates the love founded on sympathy and liking, as the love of friends, of humanity, of wisdom. The last, amatory emotion, was expressed by the word ἐράω. It is the love founded upon sex-attraction. It is a purely instinctive emotion, found throughout the animal kingdom and even among some plants. Hence it is just the feeling which should not be treated with such besotted reverence. True enough sexual passion is the passion of creation, the most important function in the universe. Sympathy, affection, fidelity, sacrifice, indeed, all those noble traits, included under the term altruism, spring from the reproductive instinct. Still the two emotions, love, sung by poetry and exalted by art, and sex-attraction, found in animals and plants as well as in man, can not be identical. Still they are both generally confounded even by the best writers.

To spread more light upon this important subject is the aim of this treatise. It has been written for the elucidation of the normal amatory emotions, considering the pathological changes only by way of contrast, for the perusal of the profession of medicine and of students of medical jurisprudence.

PART II.

EVOLUTION OF SEX

CHAPTER I

ORGANIC EVOLUTION

The emotion of love, like any other psychic trait, is subject to the laws of evolution. Its history is written on the pages of Life's book. The amatory emotions have followed step by step the evolution of plant and animal.

The fact of organic evolution is nowadays tacitly accepted even by those powers who in a not very remote period fought against the theory of the heliocentric system. What is still *sub judice* is the method of evolution. Here we have two main theories:

1. The mechanistic.
    (a) Neo-Lamarckians.
    (b) Neo-Darwinians.
2. The vitalistic.
    (a) Teleology.
    (b) Creative evolution.

According to the mechanistic theory, all life can be accounted for through the application of the laws of physics and chemistry, while the claim of the vitalistic theory is that physics and chemistry do not explain all. Teleology holds that life is carrying out a prearranged plan; creative evolution postulates a blind primordial energy, a psychic force, a life impetus, without any prearranged plans. The Neo-Lamarckians hold that acquired characteristics during the lifetime of the individual are transmitted to its offspring. This transmission is the method of evolution. The Neo-Darwinians deny the transmission of acquired characteristics and claim that evolution has been and is effected by natural selection. The animal's germ-cells being a product of its own soma-cells and the parents' germ-cells, they must change continually, since the soma-cells are being continually changed. Those germ-cells which are beneficial to the organism are selected by nature for preservation. The claim of the Lamarckians is that environment gives rise to variation, while the Darwinians maintain that a given variation is selected by environment for survival.

All four theories assume evolution as a fact. That the neck of the giraffe, for example, has been evolved to reach the leaves of high trees is admitted by all of them; they only differ in the principle underlying this evolution. According to teleology, the faculty to evolve a long neck has been infused into the protoplasm by the creative power, according to a prearranged plan. Creative evolution assumes a blind primordial vital impetus without purpose, end or aim. Organic life is an infinite addition, a continuance without conclusion. Creation, once started, the long neck has evolved without any previously arranged plan. The Neo-Lamarckian explains the evolvement of the long neck by the continual stretching of the organ to reach the leaves of high trees. The increase in length was then transmitted from generation to generation, each generation contributing its quota. In this way the present long neck has been evolved. The Neo-Darwinian assumes an accidental variation. At one time in the animal's history an animal with a long neck has been accidentally bred. This variation with its higher survival value survived during a scarcity of food, while the low-necked varieties disappeared.

Neither of the four theories gives entire satisfaction to the fastidious critic. The mechanistic theory denies or rather ignores the presence of an intelligence in the universe, and the human mind, as now constituted, can not understand how the power, that could create a substance with the potentiality to develop into the human intellect, could itself be devoid of intellect. If, on the other hand, the creative power is endowed with intelligence, then its working without aim or purpose is equally unthinkable. The vitalistic theory offers other difficulties. Teleology, for instance, does not answer the question why an intelligence, unlimited by space and time, omnipotent and omniscient, should need the vast machinery of evolution to accomplish its end; why could it not create a full-fledged Adam of the theologist? Moreover, the human mind can not grasp the How, Whence and the Where of the Supreme Intelligence, except by faith, and science has no dealing with faith. The same objection may be raised against creative evolution, whence this initial, vital impetus, whence this original life?

The part of the mechanistic theory enunciated by the Neo-Lamarckians seems quite probable. Nature, or environment, does sometimes change organic beings either by chemical or by physical influences, and these changes are not seldom transmitted to the offspring. Antonio Marro (First Eugenic Congress) cites a case where a bull while leaving the stable had its tail cut off, the door suddenly closing; all the calves born through the impregnation of this bull were tailless. Marro also made guinea-pigs epileptic by the resection of the sciatic nerve, and the offspring of the animals were also epileptic. Climate, temperature, moisture, nutrition and unusual activity produce effects upon the organism, and the offspring of the new generation have in their blood and brain the consequences of the habits of their ancestors. Prolonged disuse of an organ causes its degeneration and often its disappearance. High temperature changes the color of insects which is then inheritable or racial. Poisons such as alcohol, syphilis, arthritic diathesis, intoxicants of contagious diseases do also change the germ-plasma. Franz Boas ("The Immigration Commission. Changes in bodily form of descendants of Immigrants") has found that none of the characteristics of the human types that come to America remain stable. Not even those characteristics of a race which have proved to be most permanent in their old home, as the form of the head, remain the same under the new surroundings. The length of the head of the brachycephalic Hebrews is increased, the width of the head and of the face is decreased. On the other hand, the length of the head of the dolichocephalic Sicilians is decreased, while the width of the head is increased. The effect of these changes is the development of a greater similarity of the descendants of Sicilians and Hebrews, one to the other. The height of body of the American-born Hebrew is increased. This influence of American environment upon the descendants of immigrants shows that acquired characteristics are transmissible. On the other hand, many facts tend to show that acquired characteristics, as a rule, are not transmitted to the offspring. Since the beginning of history circumcision has been practised among the Jews, still the Jewish boy is born with an intact prepuce.

For the reason that in the majority of cases acquired characters are not transmissible, the Darwinian rejects the explanation of evolution by appetency, or the use and disuse of certain organs, and assumes a quasi "deus ex machina" in the form of variation.

Ordinary variation is a fact that can not be disputed. No two plants or animals are exactly alike. The amphimixis or the blending of the inheritances of two individuals is, according to Weismann, the great factor in the production of variations. The two parents of every animal or plant have the species-character in common, but there are certain distinctive traits that hybridize. Hence ordinary variation is a fact, and Nature by selection may evolve, in a slow way, new species, just as Luther Burbank creates new kinds by artificial selection. Favorable variations are then bound to furnish the possessor with a greater power of resistance and with higher possibilities of life and propagation. Evolution, accordingly, occurs primarily through sudden mutations or sports which are the fittest for survival.

While the principle upon which the Lamarckian doctrines rest is the power of adaptation, the basis of evolution for the Darwinian is the transmissibility of unlikeness or individuality just as likeness. Acquired characters are not transmitted; each generation has to make a fresh start. It does not begin where the last generation has left off. But variations are transmitted to the offspring, and evolution proceeds by sports or by the transilient variation.

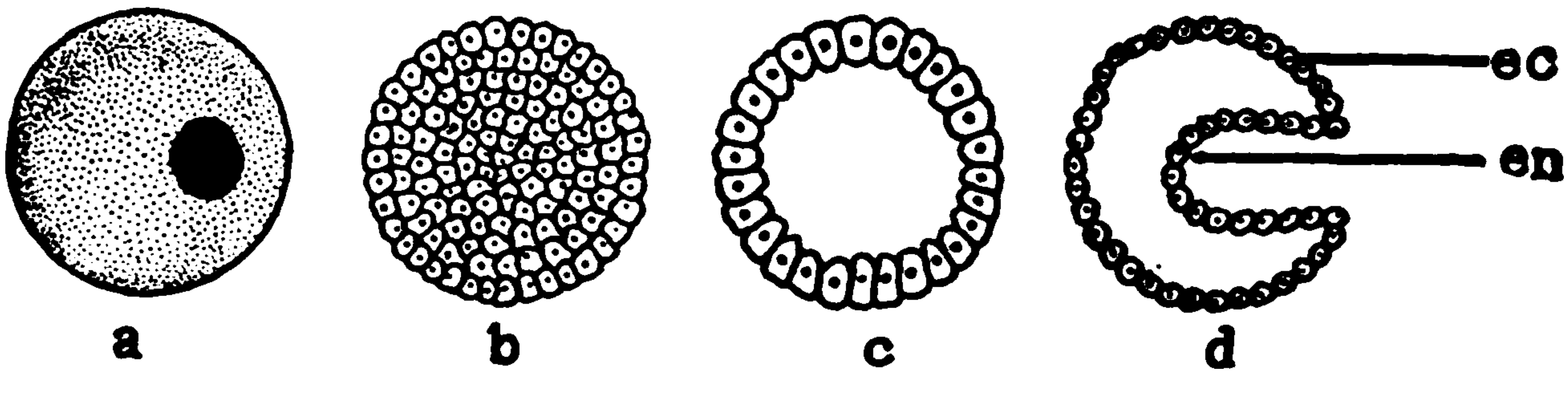
A serious objection to this theory is the tendency of Nature to revert to the normal average of the race. The law of Galton means the return to the mean of the species. The children of the sport tend to return towards the mean of the race.

Thus the four explanations do not satisfactorily explain, and the subject of the method of evolution is not yet decided. Neither teleology with the initiatory psychic energy working towards definite ends, nor Bergson's vital impulse or original profound cosmic force, nor Lamarck's appetency or use and disuse, nor Darwin's natural selection, furnish an unobjectionable satisfactory explanation of organic evolution. Still the world's thinkers and scientists have accepted organic evolution as a fact which may be proven by embryonic development, in conformity with Haeckel's biogenetic axiom that ontogeny is only a short recapitulation of phylogeny.

The ovum or even the zygote (i. e., the impregnated ovum) is a single-celled organism and resembles the animals of the first or lowest type in the animal kingdom. The protozoa are nothing else than single-celled animals. Some of them have even a lower structure than the common cell. The Monera, e. g., has neither nucleus nor membrane. The manifestations of life are recognizable only by the possession of the faculties of the assimilation of food and of propagation by segmentation and division.

Like the protozoon, the ovum, immediately after its impregnation, begins to undergo a certain division, by a series of successive segmentations, into 2, then 4, 8, 16, 32, 64, etc., cells.

CUT I.

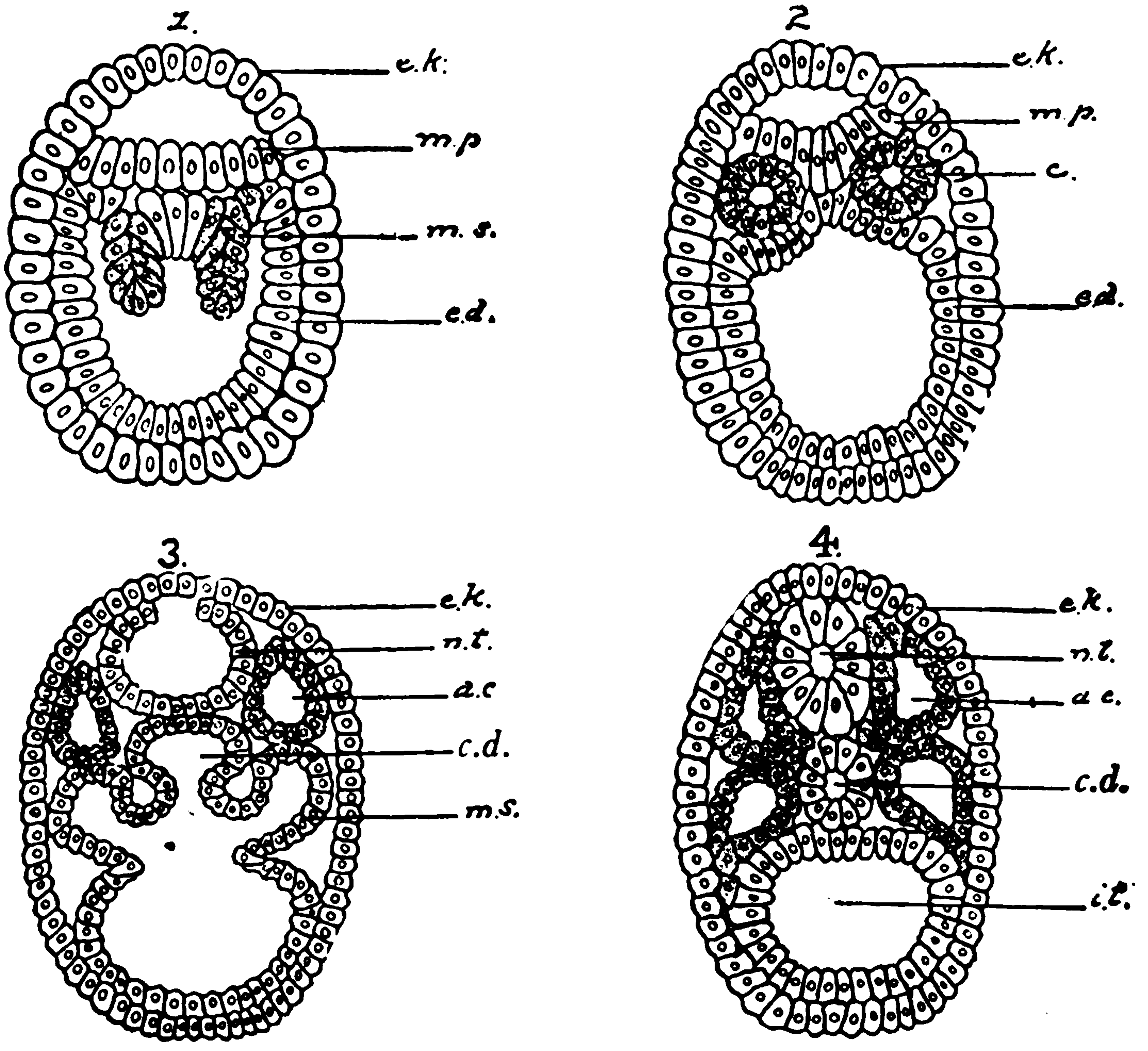


a, cell; b, morula; c, blastula; d, gastrula; ec, ectoblast; en, endoblast.

By continuous cell segmentations a great mass, the morula or mulberry, is produced. The structure of the morula corresponds with that of the coelenterata, or the animals of the second type. To this type belong the animals with gemmiparous reproduction, or multiplication by means of buds. The divided animals remain together and form colonies, as e. g. in sponges or corals.

The next event in the formation of the embryo is the blastula. The solid spherical mass of cells becomes hollow like a rubber ball. In the subsequent stage the blastula becomes flat at one pole. By degrees a depression is formed at this point, which becomes deeper step by step, until the inner layer reaches the outer layer, representing half a sphere of two layers, like a collapsed rubber ball. In the farther growth the edges approach the middle line till they finally meet and fuse together. The oval body, called the gastrula, thus consists of two layers, the primitive germinal membranes, the ectoderm and entoderm. The gastrula resembles in its structure that of the worms, or the third type of the animal kingdom.

CUT II.



Diagram, showing the development of the organs.

ek, ektoderm; mp, medulary plate; ms, mesoderm just forming from the ed, entoderm; c, coelom or body cavity; nt, nerve-tube or spinal cord; ac, abdominal cavity; cd, chorda dorsalis; it, intestinal cavity.

By certain foldings of the ento- and ectoderm transformations arise, and new organs develop. Two folds of the entoderm grow higher, approach each other and finally meet. In this way the embryo consists of four germinal membranes. A certain folding of the ectoderm marks the position of the future backbone in the primitive stripe. A longitudinal furrow marks the origin of the nerve-tube. The different membranes have thus formed several tubes, the chorda dorsalis, the definitive intestinal canal and the abdominal cavity or coelom. The structure of the embryo resembles now more or less that of the animals of the fourth type or the echinodermata.

The membranes which include the intestinal canal soon overgrow on both sides the nerve-tube and the chorda and are then differentiated partly into the bones of the skeleton and partly into the muscles. In the meantime, the vascular spaces develop. At one point of the vascular tube a rhythmical pulsation is observed, representing the primitive heart, similar to that of the mollusca.

A certain fold, the head-fold, arises at the front end of the embryo by the bending of the spinal column. Beneath the head-fold arise five processes or gills, as in fishes, which later on are transformed into the face of the fetus. Four other processes are budded off from the trunk and subsequently become the extremities. A furrow at the ventral side of the embryo shows the origin of later trachea and lungs. On both sides of the head-fold can be seen two pits for the eyes. At this point, the embryo is in the same stage of development as many arthropoda.

The skeleton begins now to ossify. The heart tube begins to bend and takes the form of an "S." In this way the tube is turned into an auricle and ventricle as in the amphibia. The ventricle is then divided by a partition as in the reptiles. One part of the nerve-tube is differentiated into three cerebral vesicles, as in birds.

Thus the embryo resembles in its structure at different stages the structure of the different types of the animals of the animal kingdom. The different formations do not follow the chronological order as described, but, as a rule, they take place synchronously. At the end of the fourth month the fetus is about sixteen centimeters or six inches long and has reached its definite human shape.

CHAPTER II

EVOLUTION OF THE GENITAL SYSTEM

A. The Indifferent Stage

Before the last described stage has been reached, there has developed simultaneously with the other organs a set of organs, known under the name of the genito-urinary system, which deserves here our special attention.

The urinary secretion is effected throughout the animal kingdom by three systems: the pronephros or the head-kidney; mesonephros, or primitive kidney, or Wolffian body, "Urniere"; and metanephros, or true kidney. The pronephros must be regarded as the phylogenetically oldest part, since only traces of it are found in the human embryo. Here in the earlier stages of embryonic development, the Wolffian body is the organ for the urinary secretion.

The Wolffian body, or mesonephros, appears in the shape of two longitudinal protuberances on either side of the mesentary along the spinal column. The protuberances consist of a series of transverse excretory tubules or nephrides. These tubules open into two pronephric ducts, or Wolffian ducts, which are running alongside the abdominal aorta. These two Wolffian or primitive male ducts open at the caudal end of the embryo into the hind-end of the alimentary canal, or the cloaca (Cut III, Fig. 2).

When the Wolffian body has almost reached its greatest development a second longitudinal duct makes its appearance by the evagination of the ventral surface of the Wolffian body. These ducts lie in close proximity of the Wolffian ducts, along the dorsal aspect of the coelom, or body-cavity, and are known as the ducts of Müller, or the primitive female ducts. The function of these canals in lowly organized animals is that of receiving from the body-cavity the ova and of evacuating them from

Fig. 1

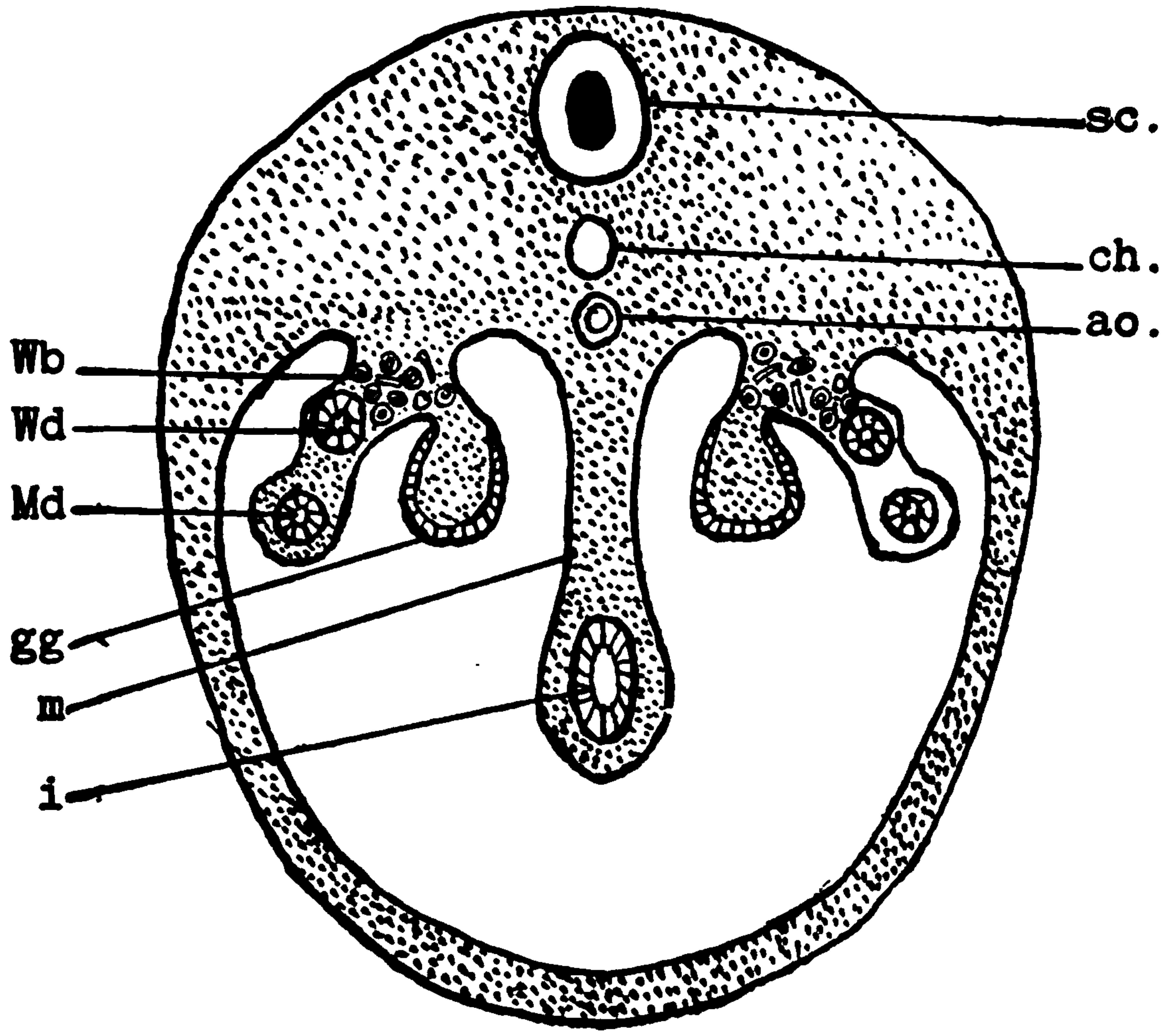

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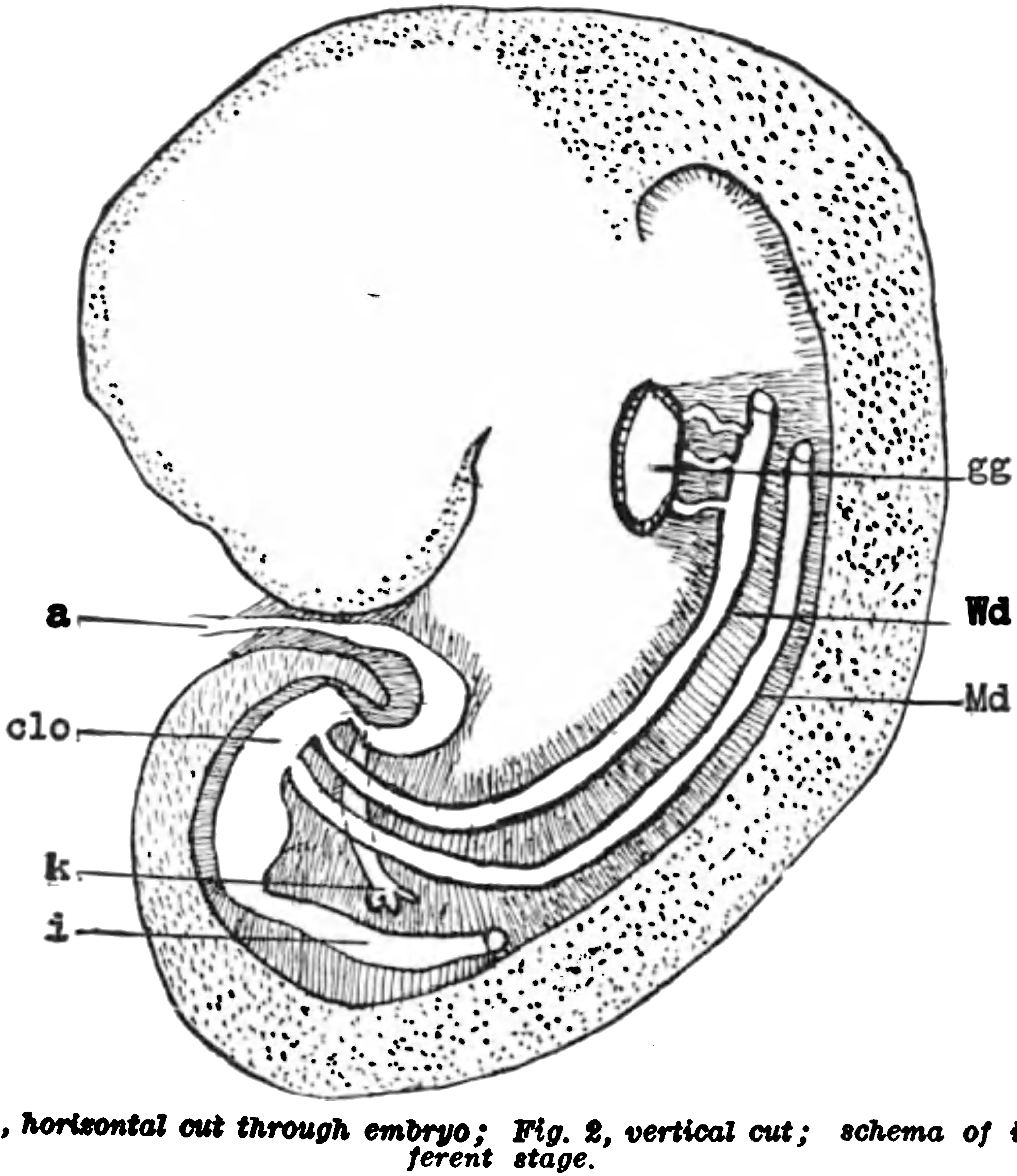
Fig. 2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g. 1, horizontal cut through embryo; Fig. 2, vertical cut; schema of indifferent stage.

, Wolffian body; Wd, Wolffian duct; Md, Müllerian duct; gg, genital gland; mesentery; i, intestine; sc, spinal cord; ch, chorda; ao, aorta; a, allantois; clo, cloaca; k, kidney.

the body. The Müllerian ducts also open into the cloaca. At the lower end the Müllerian and Wolffian ducts run in close apposition and form the genital cord. At this stage of development the embryo is thus hermaphroditic like the worms.

The metanephros, or the true kidney, appears first as an epithelial or renal evagination of the Wolffian duct on the dorsal side of the latter and near its opening into the intestinal canal or cloaca. This bud grows forward, extends headward toward the position of the Wolffian body and becomes a long, narrow tube, the ureter. The blind end branches into different tubules, each having a sacculated end. They soon assume a tortuous and convoluted form and represent the permanent kidney. The Wolffian body is now replaced in its function by the true kidney, and enters into special relations with the sexual organs, by being transformed into the genital apparatus of the male.

Before the Wolffian body has yet degenerated the mesothelial cells overlying the free surface of that body, at its upper part, and at the ventro-mesial side, assume a high columnar form and form an elongated swelling, known as the internal genital ridge. As the degeneration of the Wolffian body proceeds the genital ridge is differentiated into the indifferent sexual gland, by producing a projection upon the wall of the coelom or body cavity. This prominence is attached to the surface of the Wolffian body by a fold of the peritoneum. At this stage there is no distinction of sex. The sexual gland represents the indifferent type of the sexual apparatus.

While this metamorphosis is going on at the head-end of the sexual ducts, the caudal ends undergo also a certain degree of development.

In the early embryonic life the intestinal canal is in communication with the allantois. In fact, both form one continuous canal. When the caudal, pointed end of the intestine becomes obliterated, the allantois-duct on the ventral side, and the intestine on the dorsal side, both open into a kind of pouch, the cloaca. When the body-cavity of the embryo closes in the course of farther development, the allantois, which is the connecting link between the embryo and the placenta, enters the embryo by the small opening known as the umbilicus. Very soon the middle segment of the intra-embryonic allantoïs dilates and assumes the form of a spindle-shaped sac, the later urinary bladder. The portion of the intra-embryonic allantois, connecting the summit of the bladder with the umbilicus, soon becomes an impervious cord, known as the urachus. The portion of the allantois intervening between the bladder and the intestine is designated as Sinus Urogenitalis.

Into this sinus opens the short canal, connecting the lower end of the bladder with the upper end of the urogenital sinus which becomes later on the urethra. The sinus also receives the genital ducts, the Müllerian and the Wolffian ducts, and the latter's evaginations, the ureters. Later on, owing to alterations through unequal growth, the orifices of the ureters, which originally lie in close apposition with the openings of the Wolffian ducts, change their position and are moved toward the bladder. The interval between the two pairs of ducts, the Wolffian ducts and the ureters, increases, until the ureters finally open into the bladder.

The intra-embryonic allantois has thus furnished the following organs: the solid cord urachus, or ligamentum vesico-umbilicale, the urinary bladder, the urethra and the urogenital sinus. The latter is still in communication with the intestine by means of the cloaca.

At the next step ridges or folds spring from each side of the cloaca, grow toward each other, until they finally coalesce and form a complete septum. By farther development the original epithelial septum becomes the permanent perineum. Since the intestine is now no longer in communication with the urogenital sinus, the cloaca as such disappears. At this stage the intestine ends in a blind sac. It is closed up towards the exterior by the anal membrane. Neither are urethra and genital canal in communication with the exterior. They both open into the urogenital sinus, and the latter is closed up towards the exterior by the urogenital membrane. The anal membrane soon breaks through and the rectum opens to the exterior by the way of the anus.

B. The Internal Male Sexual Organs

After the genital ridge had made its appearance, columns of cells begin to grow down into the substance of the Wolffian ridge. The columns are composed of two kinds of cells, small epithelial cells and large spherical cells, known as sex-cells. Two regions may be now recognized in the ridge, the rete-region and the sex-gland region. The cell-columns of the rete region are termed "rete-cords," and the cell columns of the sex-gland region are called "sex-cords." The sex-cords unite to form a complicated net-work and the rete-cords grow backward to the Wolffian ridge. They then develop a lumen and send off branches to the sex-cord reticulum.

The genital portion of the Wolffian body persists in the male in its entirety and serves as the efferent ducts of the testis. They open into the upper part of the Wolffian duct. The latter is retained complete. The portion nearest the testis is thrown into coils and forms a part of the epididymis, the remainder is converted into the vas deferens and the ductus ejaculatorius and the lateral outpouching of the wall, the vesicula seminalis.

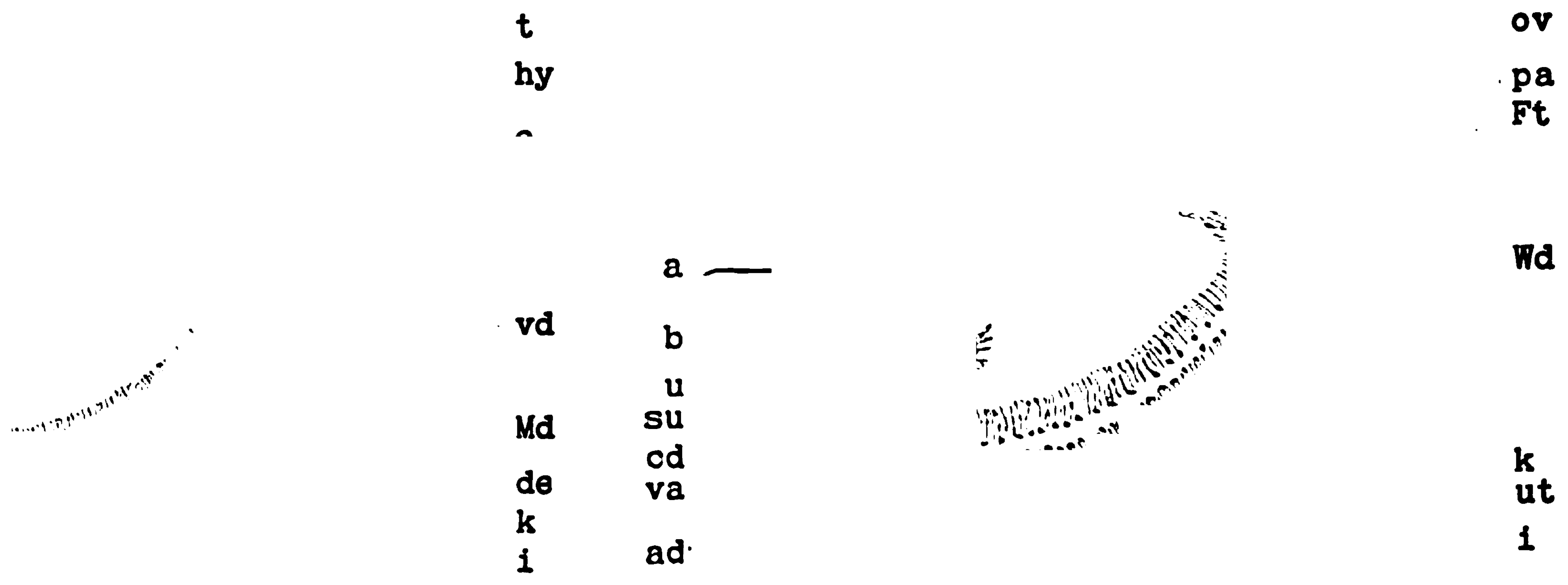
The Müllerian ducts disappear completely in the male. Only the lower ends of the ducts fuse to form the sinus pocularis, or utriculus prostaticus.

C. The Internal Female Sex Organs

In the female the Wolffian body and ducts degenerate. The remainder of the body is known as the parovarium, an organ without any apparent function, while the remainder of the ducts are designated the ducts of Gartner.

The ovary is produced from the asexual stage by the following metamorphosis. The mesothelial cells on the peritoneal surface of the sexual gland change into the germinal epithelium and form the so-called egg-columns or sexual cord which represent the primitive ova.

At the caudal end, the Müllerian ducts fuse together into one, the walls, along the entire line of the union, degenerate and the two ducts thus form a single duct, the later vagina and uterus. Until the fifth month there is no distinction between



Vertical cut through male and female embryos, Schema; Fig. 1, male; Fig. 2, female.

is duct; b, bladder; u, urethra; ur, ureter; su, sinus urogenitalis; sp, sinus pocularis; cd, cloacal depression; ad, anal de-
t, testicle; hy, hyatide; e, epididymis; vd, vas deferens; Md, Müllerian duct; de, ductus ejaculatorius; k, kidney; i, intestine;
a; ov, ovary; pa, parovarium; Ft, Fallopian tube; Wd, Wolffian duct; ut, uterus.

vagina and uterus, the two organs form a single sac-like structure. At the beginning of the fifth month, a circular ridge in the wall of the sac makes its appearance and marks the division between the vagina and the uterus. When the lower portion of the two Müllerian ducts have fused to form a single canal, the utero-vaginal sac, the lumen of the vagina is still obliterated, being filled with epithelial cells. By the breaking down of the central epithelial cells, the cavity is established.

At this period a little semicircular crescentic fold attached to the dorsal margin of the aperture of the vagina arises and forms the hymen, an organ which has always played such an important rôle in the fancy of all nations.

The upper blind ends of the Müllerian ducts, with their expanded funnel-shaped mouths, diverge and form the oviducts, or the Fallopian tubes.

D. The External Genitals

At the time when the urethra, the sexual ducts and the intestine still open into the sac-like tube, the so-called cloaca, there is distinguishable on the exterior surface of the body, corresponding to the position of the cloaca, a certain depression called the cloacal depression. When the intestine is separated from the cloaca by the septum, the later perineum, the exterior cloacal depression is cut into two, the anal and the urogenital depressions. Between the urogenital depression, later called the genital groove, exteriorly and the urogenital sinus interiorly, there is only a dividing membrane, the urogenital membrane which later on breaks through and transforms the entire sinus into a shallow depression, termed the vestibule.

Before the urogenital sinus has opened to the exterior the mesenchym surrounding the urogenital depression exteriorly begins to thicken and produces an encircling elevation, the genital swelling. On the ventral side within this swelling appears a projection, the genital tubercle, which is thus surrounded by the genital swelling. The tubercle soon increases in size, so that the urogenital depression, now called the genital groove, becomes partly situated at its under aspect (Cut 5, Fig. 2). The lips of

CUT V.

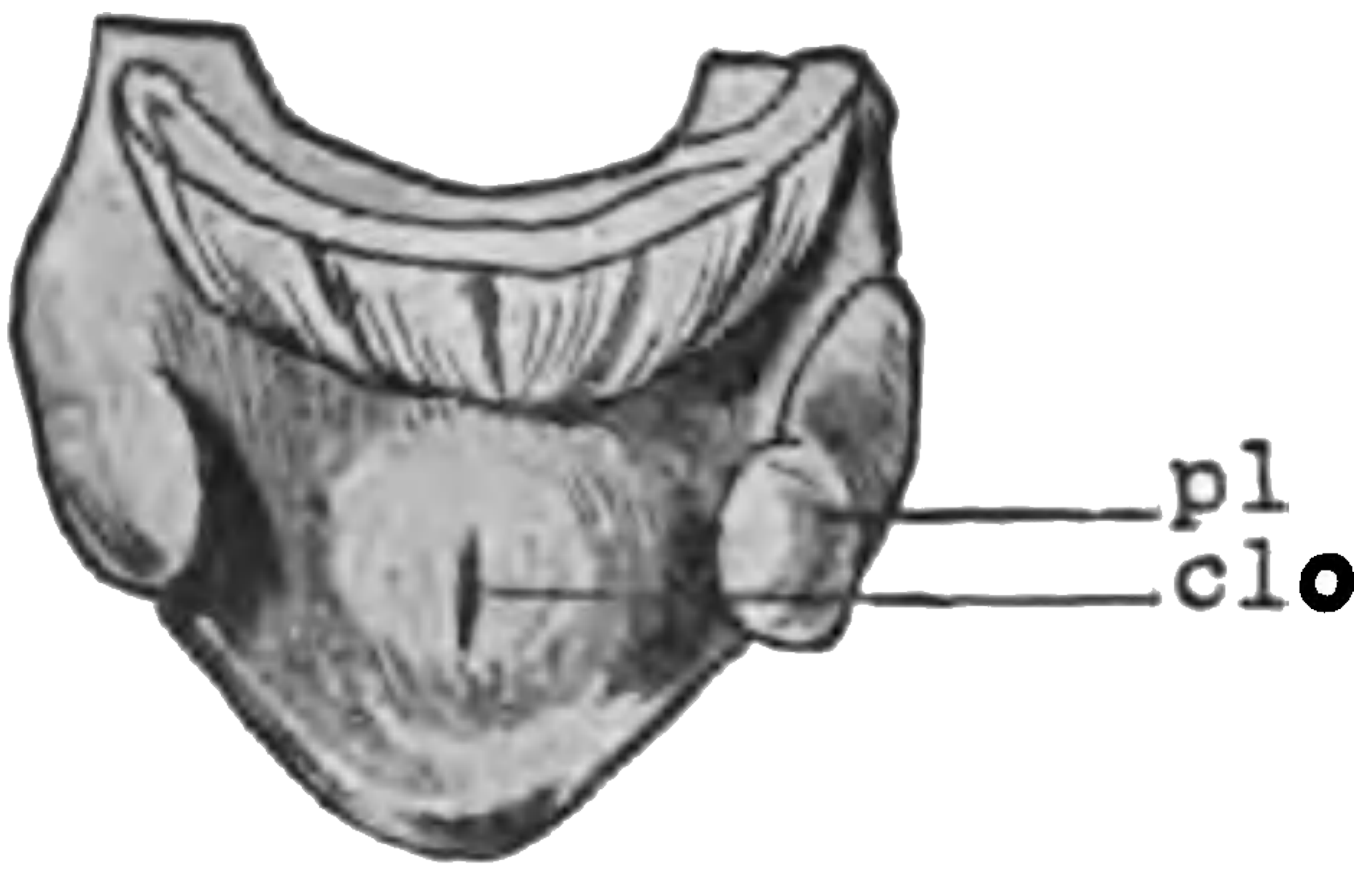


Fig. 1

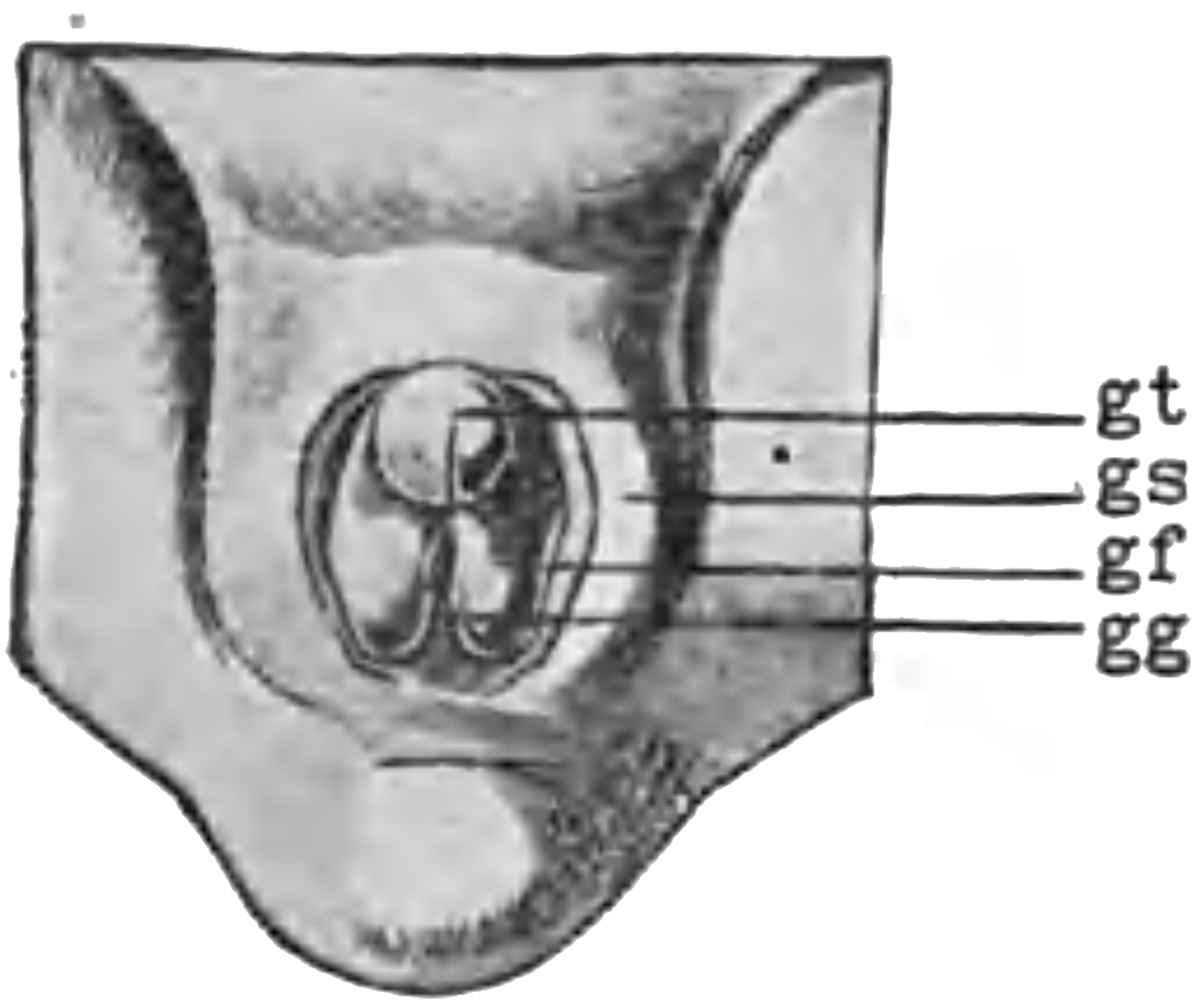


Fig. 2

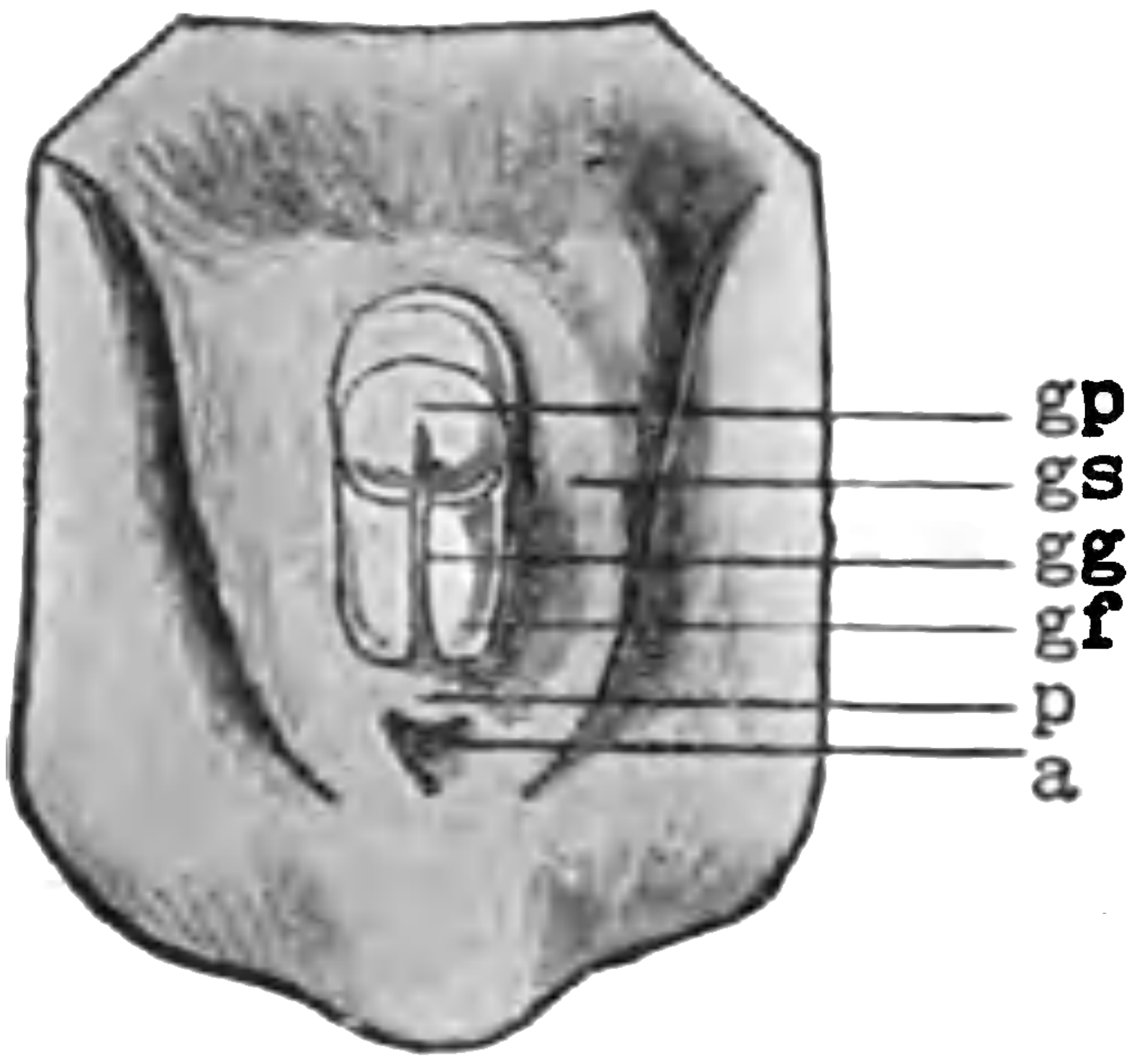

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Fig. m

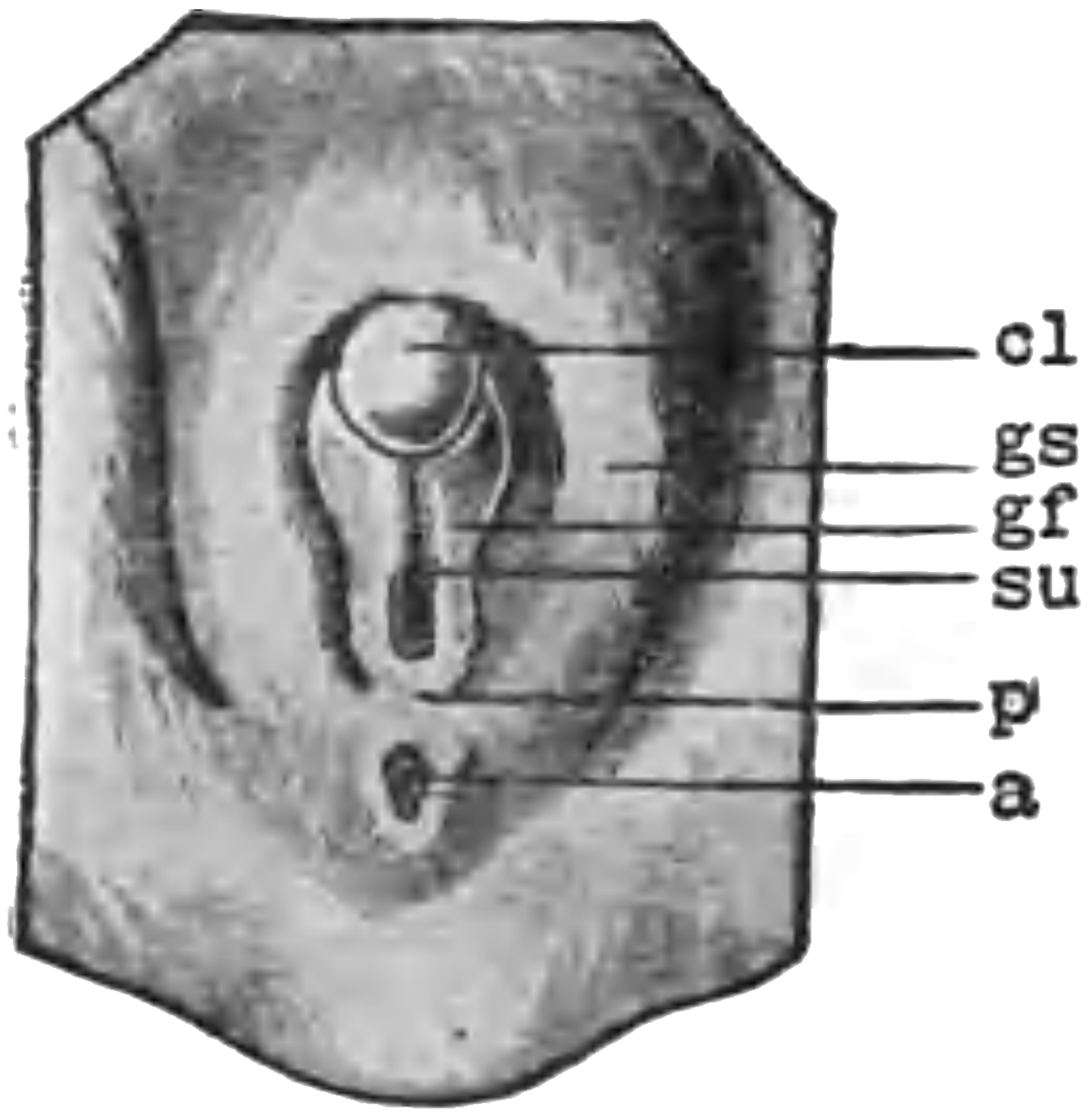
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Fig. f

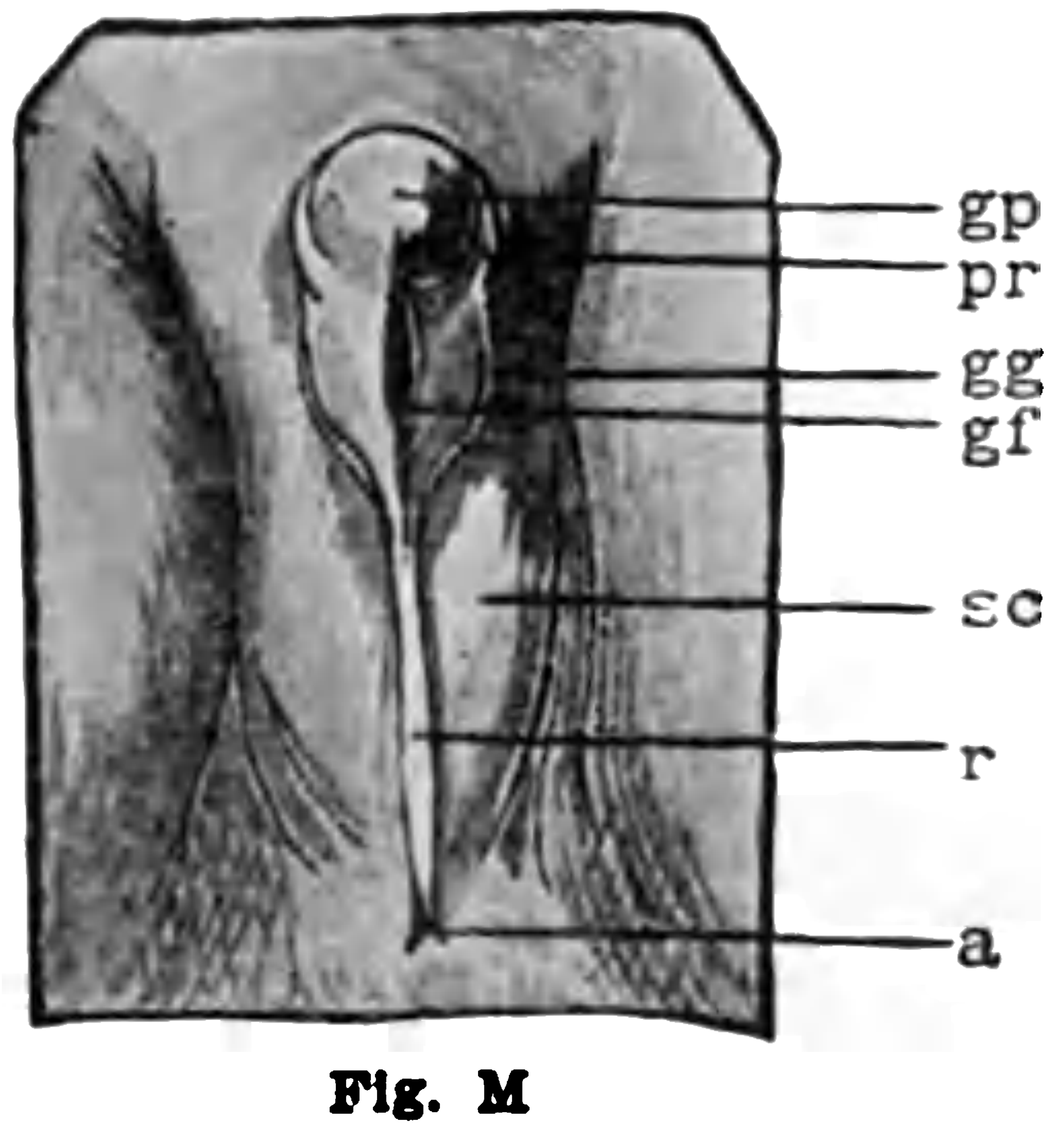
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Fig. M

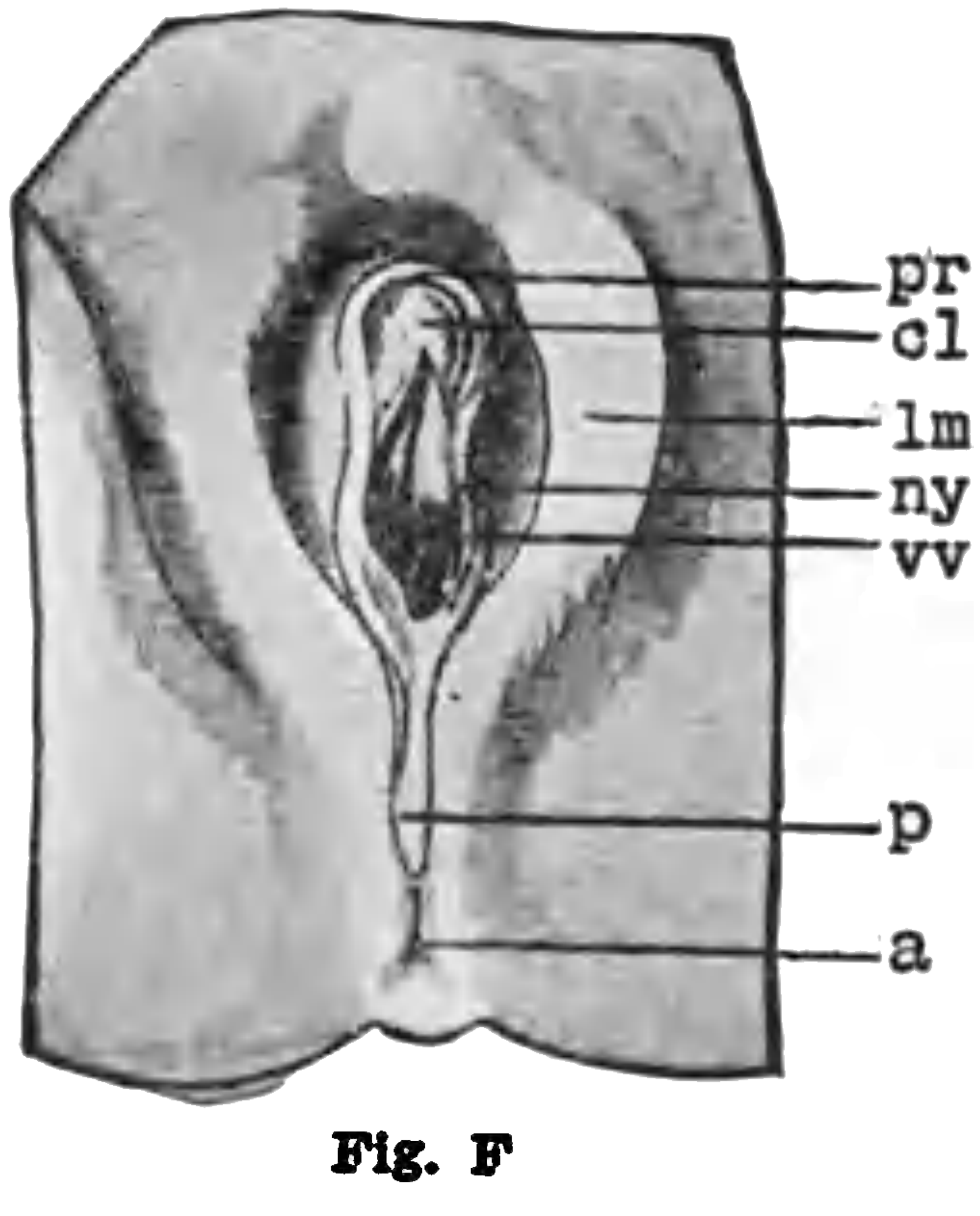
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Fig. F

Six stages of the development of the external genitals. Fig. 1 and 2, two in different stages; m and M, two male stages, f and F, two female stages after O. Hertwig.

pl, posterior limbs; clo, cloacal depression; gt, genital tubercle; gs, genital swelling; gf, genital fold; gg, genital groove; gp, glans penis; p, perineum; a, anus; pr, prepuce; sc, scrotum; r, raphe; cl, clitoris; su, entrance to sinus urogenitalis; lm, labia majora; ny, nymphæ; vv, vestibule of vagina.

this genital groove thicken and form the two genital folds. All these four organs are common in both sexes and represent the asexual or bisexual state of the external genital organs.

E. The Male External Genitals

In the male the genital tubercle increases enormously in size to form the penis. Its extremity becomes bulbously enlarged and forms the glans penis. The lips of the groove or rather of the vestibule, since by this time the urogenital membrane had broken through and had transformed the sinus urogenitalis into the vestibule, the so-called genital folds, meet together and fuse, thus converting the vestibule and the groove into the terminal portion of the male urethra and bringing it about, that the ductus ejaculatorii and the sinus pocularis open upon the floor of that passage. The prostate, consisting of several independent glands, has also its openings at this point. In its development the prostate belongs to the urethra as well as to the sinus urogenitalis. The two genital swellings are brought closer together in the male and form the scrotum, a sac containing two separate pouches into which the testes descend.

F. The Female External Genitals

In the female the vestibule, or the shallow depression which was formed through the breaking through of the urogenital membrane, remains open throughout life, and is termed the vestibule of the vulva. From the sides of the lower part of the sinus a pair of evaginations are formed and give rise to the Bartholinian glands. The vestibule being in fact the open sinus urogenitalis, the urethra and the vagina naturally have their orifices in the same.

The genital tubercle ceases to grow in the female and becomes the clitoris. The genital folds or the lips of the vestibule become prolonged and form the labia minora or the nymphae. The genital swelling increases in size through adipose and fibrous tissue. The part situated on the ventral side of the clitoris becomes the mons veneris, while the lateral parts are converted into the labia majora of the vulva.

The knowledge of the anatomy of the genitals, of the mechanism of erection and ejaculation, and the nervous centres which preside over these functions, is essential for a clear comprehension of sex-attraction in men and in women. It will, therefore, be of some profit even to medical men briefly to recall to memory those parts of the human anatomy which have a particular bearing upon the subject of this treatise.

Scrotum.—The main generative glands in the male, the testicles, are situated within a bag, the so-called scrotum, outside of the abdominal cavity. This bag or pouch, hanging between the thighs, below the symphysis, consists of two compartments which are separated by the septum scroti. The scrotum may be considered as a diverticle of the anterior abdominal wall. Before the descent of the testicles from the abdominal cavity, two diverticles of the abdominal wall are formed, at two points anteriorly to the genital swelling, where later on the inguinal canals are found. The diverticles extend to the swelling and coalesce to form the bag. The raphe, or last, at the point of their union, can be observed through the entire life of the individual. This median raphe runs from the perineum to the penis, indicating the inner division of the scrotum.

The scrotum being a derivative of the abdominal wall, it follows that its wall will consist of the same elements as the abdominal wall. The first layer of the abdominal wall, the epidermis or cutis, forms also the epidermis of the scrotum. The fascia superficialis abdominis constitutes the second layer of the scrotum, or the tunica dartos. The musculus obliquus abdominis externus goes to make up the third layer, the so-called Cooper's fascia. The musculus obliquus abdominis internus forms the fourth layer, or the musculus cremaster externus. The musculus transversalis abdominis furnishes the cremaster internus muscle, and the tunica vaginalis communis, or the fifth layer. Finally, the double layer of the abdominal peritoneum forms the tunica vaginalis propria of the scrotum. Between the two lamina of this tunica is found some fluid which, when pathologically increased, constitutes the anomaly called hydrocele.

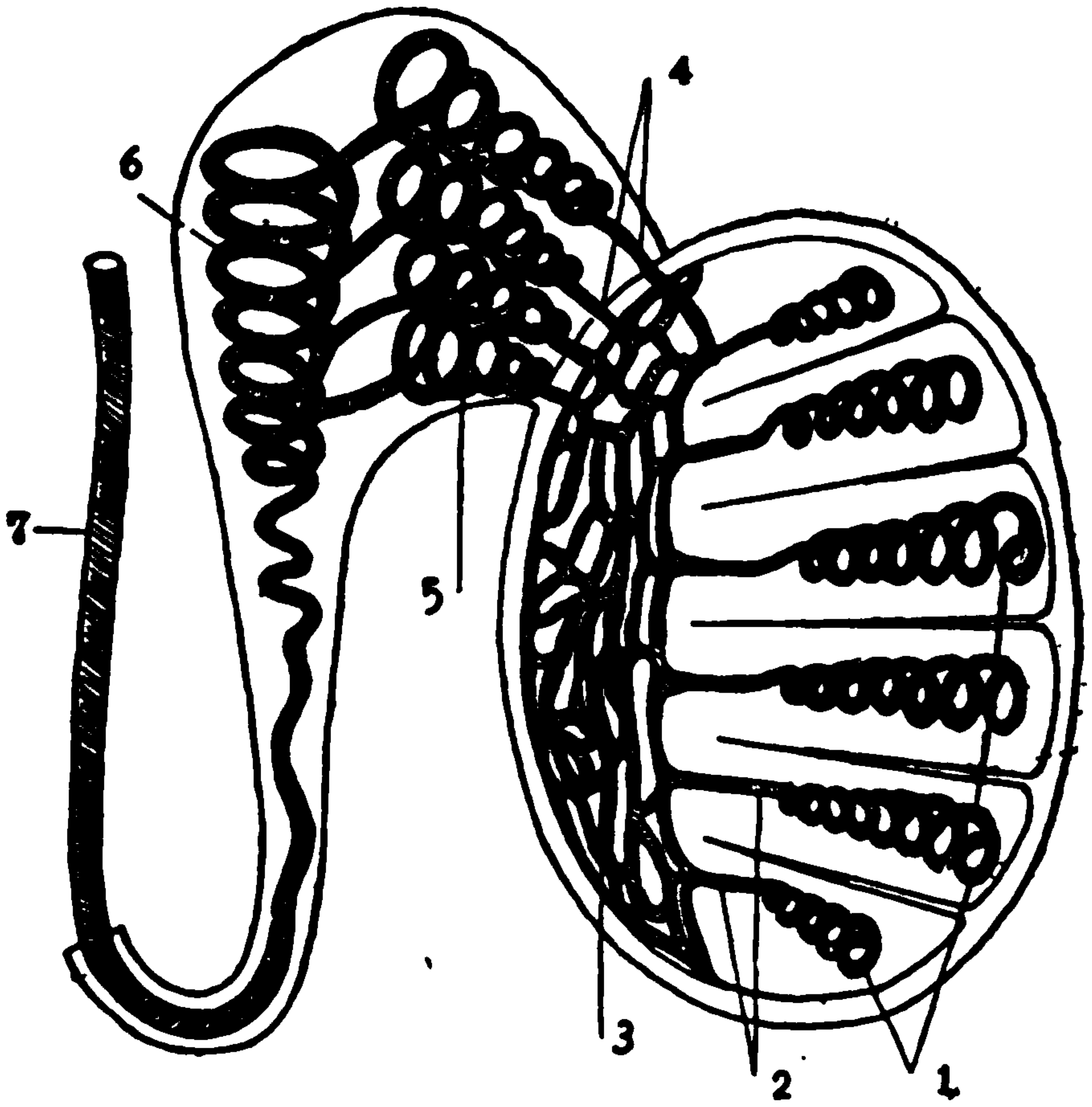
Testicle.—The testicle is an ovoid organ with two surfaces, a median and lateral, with two poles, an upper and lower pole, and two margins, an anterior convex and a posterior straight margin. In the natural position, the upper pole is somewhat anteriorly inclined. The average weight of the testicle is 15 to 25 grammes, average length 5 centimeters, breadth 2 to 5 centimeters and thickness 3 centimeters. The superior pole and the posterior margin of the testicle are covered by the epididymis. The left testicle, as a rule, hangs deeper than the right.

Descent of testicles.—In embryonic life already, the testicle is connected, at its lower pole, with the bottom of the scrotal diverticle, the latter ventricle of the scrotum, by a cord containing unstriped muscular fibres, the so-called gubernaculum testis. This cord does not grow in length, hence, with the growth of the embryo, the testicle has to descend from its position, on either side of the mesentary along the spinal column. Thus, in the seventh month of embryonic life, each testicle descends through its respective inguinal canal into its compartment in the scrotum. In this descent the testicle takes along its peritoneal covering. When the bottom of the scrotum has been reached this peritoneal covering, together with the lining of the scrotum coalesce, and the two lamina form the above-mentioned tunica vaginalis propria.

Structure of testicles.—The testicle is covered with a thick, white, fibrous coat, the tunica albuginea. This tunica sends off about 200 to 400 septa or trabeculae testis. These trabeculae divide the parenchymatous tissue of the testicle into numerous conical lobules, and, converging towards the posterior margin of the testicle, form a solid fibrous mass, the so-called corpus Highmori.

The parenchymatous tissue of the testicles consists of numerous fine tubules, the canaliculi seminiferi. Each lobule contains a number of these fine tubules. In the beginning and through their entire course the seminal tubules or canaliculi are tortuous; towards their ends, however, they become straight. When they reach the corpus Highmori, the thickened, enlarged part of the tunica albuginea, they collect and unite, to form a network, the rete vasculosum. This rete sends off 12 to 14 large tubules, the vasa efferentia, which, running in a straight line, pass the corpus Highmori and enter the epididymis. The corpus Highmori serves as a point of entrance for the arteries and nerves and as an exit for the veins of the testicles.

CUT VI.



Schema of the seminiferi tubules. After Brösike.

1, tubuli contorti; 2, tubuli recti; 3, rete vasculosum; 4, vasa efferentia; 5, coni vasculosi; 6, epididymis; 7, vas deferens.

Epididymis.—The epididymis is the excretory duct of the testicle. It is situated at the posterior margin of the same, covering this margin and the upper pole of the testicle. The upper end of the epididymis tapers off to pass into the vas deferens. The epididymis is divided into the head, middle piece and tail. At the lower point, the tail turns directly upwards and backwards, and is now called vas deferens. The vasa efferentia enter the epididymis at the head. The unfolded vas epididymis is about six meters long. Its diameter is about 0.5 millimeter. It gradually dilates as it approaches the vas deferens.

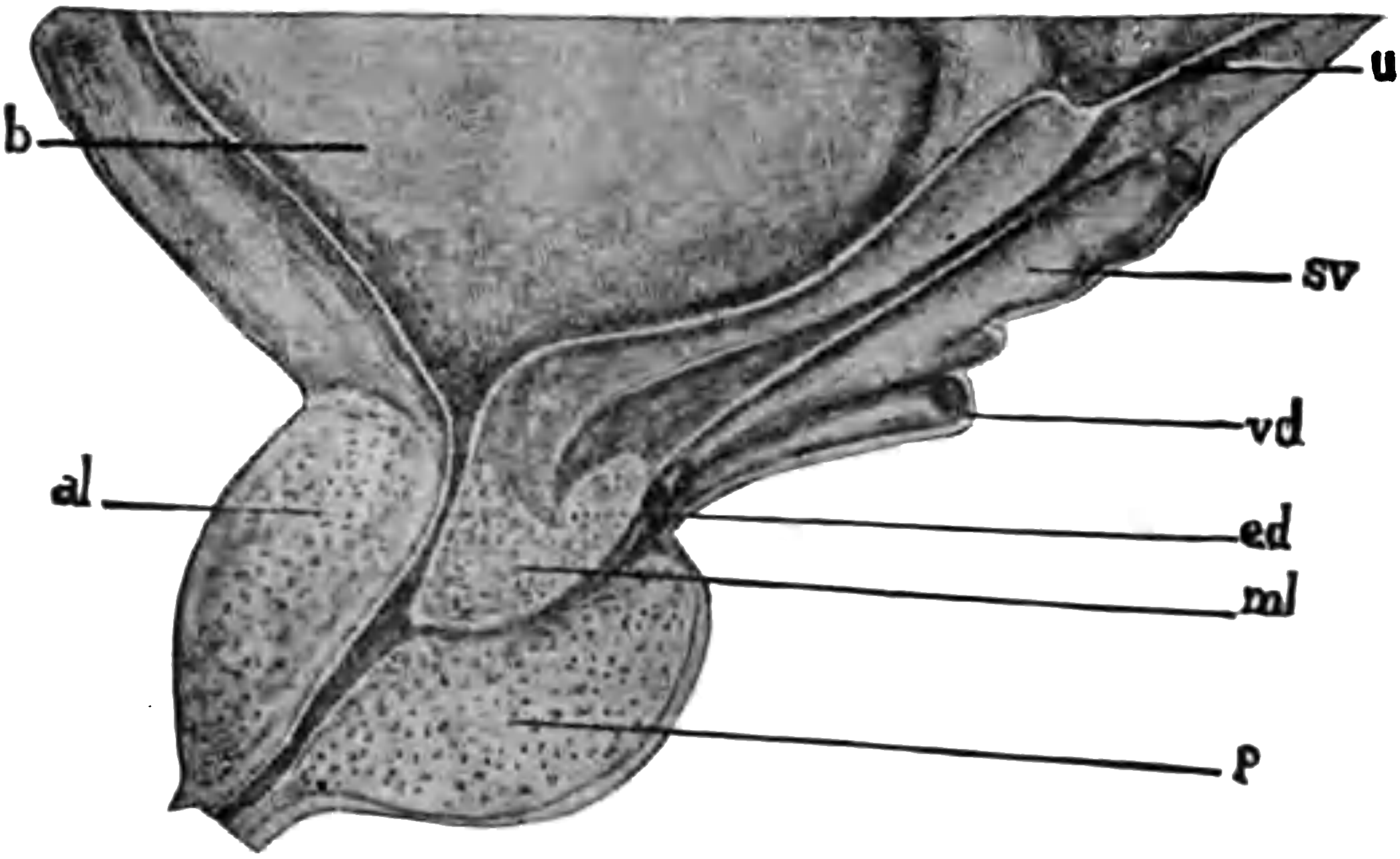
Vas deferens.—The vas deferens runs down the posterior wall of the epididymis and turns upwards to enter the abdominal cavity through the inguinal canal. It then runs between bladder and rectum to end as the ductus ejaculatorius. Before the vas deferens receives the duct of the seminal vesicle it forms a spindle-like enlargement, the so-called ampulla. The vas deferens opens under the name of ductus ejaculatorius into the prostatic urethra.

The length of the vas deferens is about 60 centimeters, its diameter is about 3 millimeters. The wall of the vas deferens is very thick, giving on palpation the feeling of a piece of rope. It is lined inside with a light cylindrical epithelium which rests upon a layer of fibrous connective tissue. This fibrous substratum is surrounded by a thick, muscular coat of non-striated fibres. The muscular coat is composed of two longitudinal layers, which include between them a circular layer. The muscular coat is surrounded by a layer of connective tissue, the so-called adventitia.

Spermatic cord.—In its course from the testicle to the internal ring of the inguinal canal the vas deferens is accompanied by the arteria and vena spermaticae internae. The three organs form the spermatic cord. But although the three organs are intimately connected, still the vas deferens is recognizable without difficulty by its rope-like consistency and is easily severed, as in the operation for the sterilization of the male. The vein forms a tendril-like tress-work, which is called the plexus pampiniformis. In pathological conditions the plexus forms the varicocele.

Seminal vesicles.—The seminal vesicles may be considered as diverticles of the vasa deferentia. The vesicles are lying in the sulcus, between the prostate and the bladder, and extend obliquely outward and backward. The length of the seminal vesicles is about 8 centimeters, their diameter is about 7 millimeters. The vesicles form a bulbous mass of convoluted tubes. Being a derivative from the vas deferens, the wall of the tubes consists of the same strata as the vas deferens, i. e., of an adventitia followed by the muscular coat, then by the fibrous substratum, and finally by a layer of cylindrical epithelia. The mucous membrane possesses numerous tubulous glands. In this way the vesicles serve not only as reservoirs for the sperma, but may be considered as veritable glands. By the junction of the pointed ends of the seminal vesicles with the vasa deferentia, the ejaculatory ducts are formed.

CUT VII.



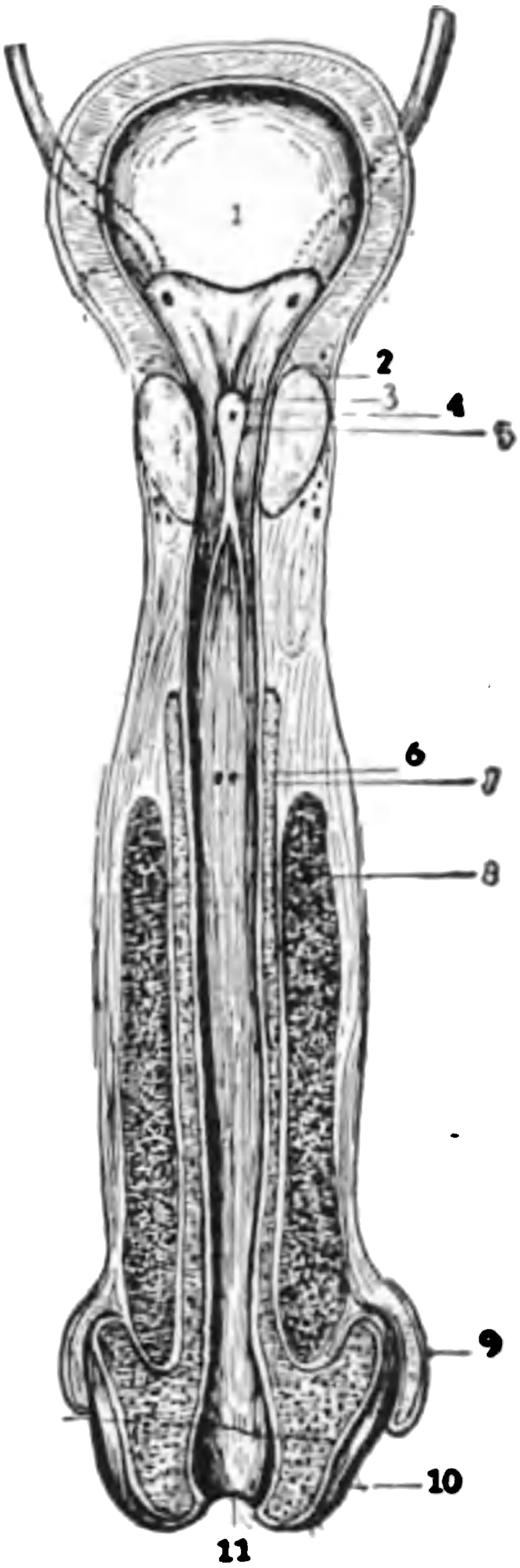
Male genital apparatus, side view. After Zuckerkandel and Testut.

b, bladder; p, al, ml, the three lobes of the prostatic gland; u, ureter; sv, seminal vesicle; vd, vas deferens; ed, ejaculatory duct.

Ductus ejaculatorii.—The ejaculatory ducts traverse the prostate and open, by slit-like orifices, into the sinus pocularis. The wall of the ducts is much thinner than that of the vas deferens. The muscular fibres of the latter are gradually substituted in the ducts by cavernous tissue. The mucous membrane differs little from that of the vas deferens and of the seminal vesicles.

Urethra.—The urethra is divided into three parts, the prostatic, the membranous and the cavernous parts. The prostatic part is the widest portion of the entire urethra. It is surrounded by an unstriped muscular layer and the muscles of the prostate.

CUT VIII.



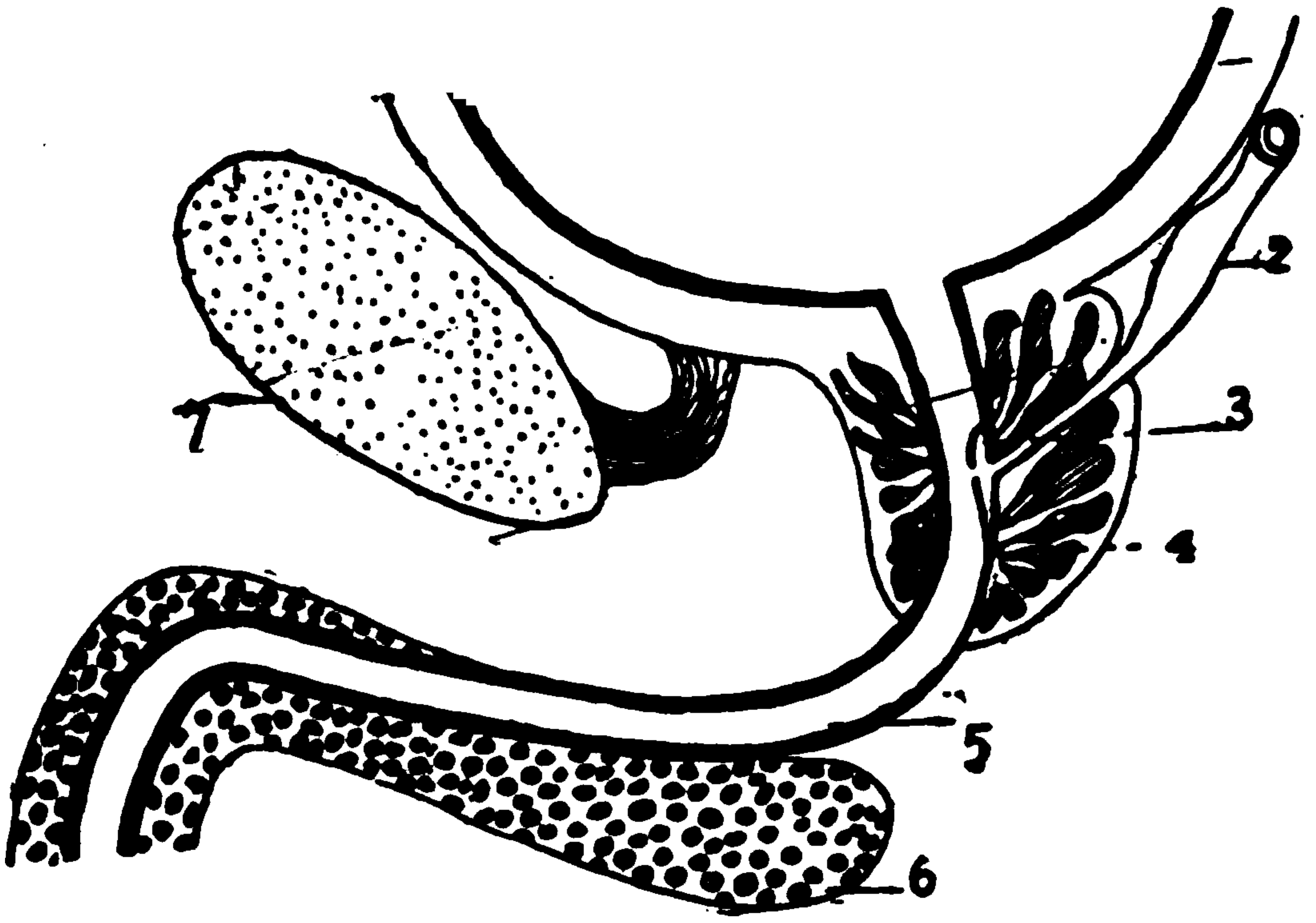
Male urethra

1, bladder; 2, prostate; 3, colliculus; 4, orifice of the sinus pocularis; 5, orifices of the prostatic ducts; 6, orifices of Cowper's glands; 7, corpus cavernosum urethræ; 8, corpora cavernosa penis; 9, præputium; 10, glans; 11, fossa navicularis.

The membranous part is the narrowest, shortest, and most thin-walled portion of the three parts of the urethra. It is entirely surrounded by the muscular fibres of the diaphragma urogenitale, which takes here a circulatory course. It is in this way situated on the border-line of the abdominal cavity and the exterior, within the abdominal wall. The cavernous portion of the urethra is surrounded by the corpus cavernosum urethrae. This portion shows two dilatations, one in the bulbous part, just anterior to the termination of the membranous part, where the ducts of the two Cowper's glands open; the other dilatation is near the end, behind the meatus, forming the so-called fossa navicularis. The meatus itself is the narrowest part of the entire urethra. Numerous mucous crypts, the glands of Littré and certain lacunae, the largest among them near the fossa, open into the lumen of this part of the urethra. The entire urethra is lined with a cylindrical epithelium, except at the fossa navicularis. The latter is covered by a layer of pavement epithelia. The length of the urethra is about 18 centimeters. In the usual state the urethra possesses only a virtual lumen, i. e., the walls touch each other.

Prostate.—The prostate is a gland, chestnut-like in shape. Its greatest diameter is in average about 4 centimeters. The diameter from the base to the apex is about 3 centimeters. The thickness of the prostate is about 2 centimeters, and its weight is about 18 grammes. The upper broad margin, the basis, is

CUT IX.



Schema of sagittal cut through penis. After Testus.

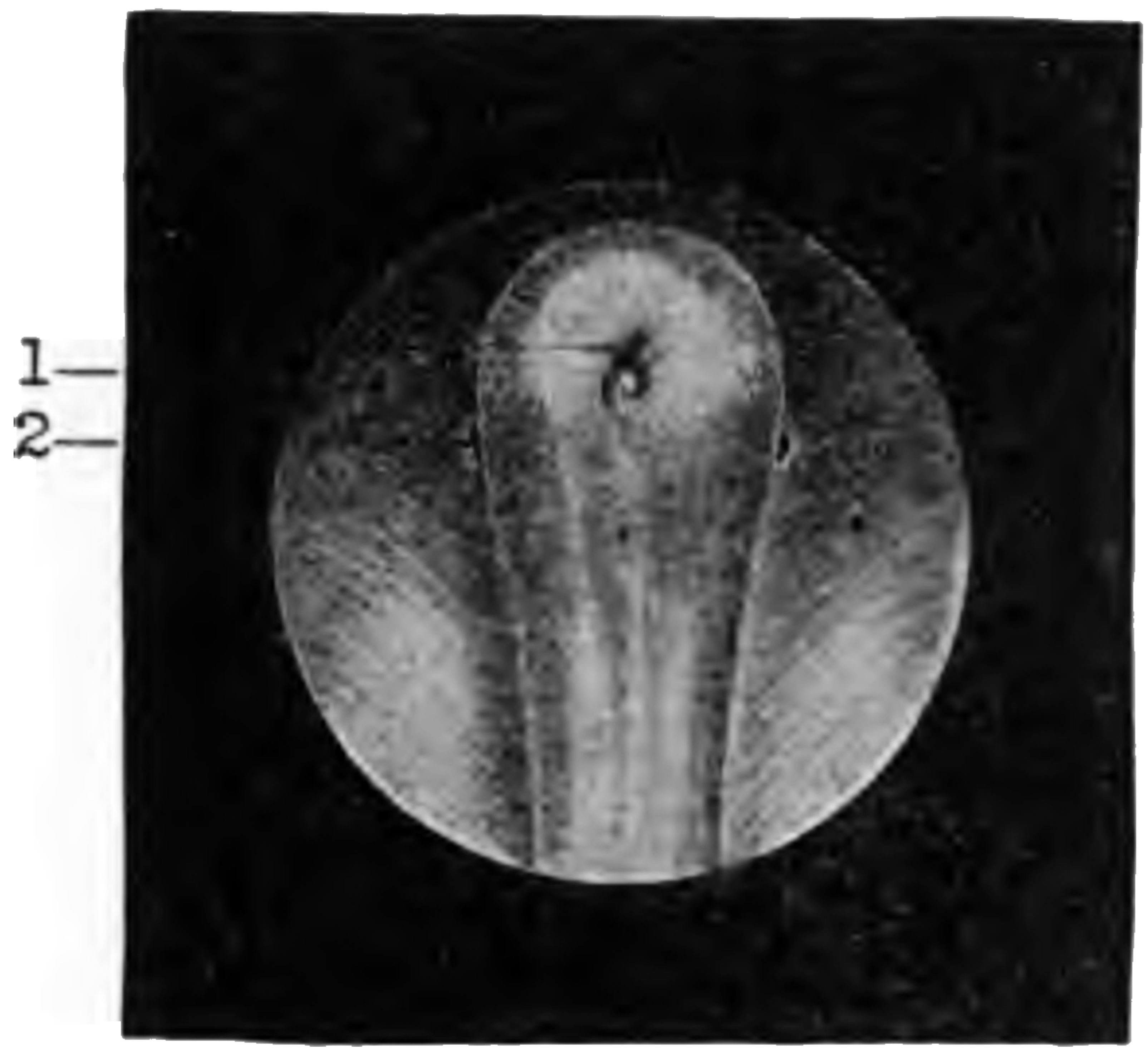
1, bladder; 2, vas deferens; 3, colliculus; 4, prostate; 5, urethra; 6, bulbus urethræ; 7, symphysis.

adjacent to the bladder, the lower, narrower end, or the apex, rests on the diaphragma urogenitale. It thus lies completely within the abdominal cavity. The anterior surface is connected with the lower end of the symphysis pubis by the ligamenta puboprostatica, the posterior surface is connected with the rectum by loose connective tissue. The prostate is lobulated and generally divided into three lobes, a median and two lateral lobes. The prostate embraces the neck of the bladder and the first portion of the urethra.

The structure of the prostate is a framework of muscular fibres, in which are embedded numerous racemous glands. The latter collect and open into the prostatic ducts. The main substance of the prostate is glandular. The mucous lining of the prostate, which forms at the same time the mucous membrane of the prostatic urethra, shows upon the posterior wall a linear elevation of the mucous membrane which covers a fold of erectile tissue, the so-called colliculus seminalis.

Colliculus.—The colliculus is a massive button, 3 millimeters in height and in breadth, and lies anteriorly to the fossa prostatica. On the summit of the colliculus there is an opening which leads to a pear-shaped pouch, the so-called sinus pocularis, a remnant of the Müllerian ducts. The two orifices of the

CUT X.



Colliculus

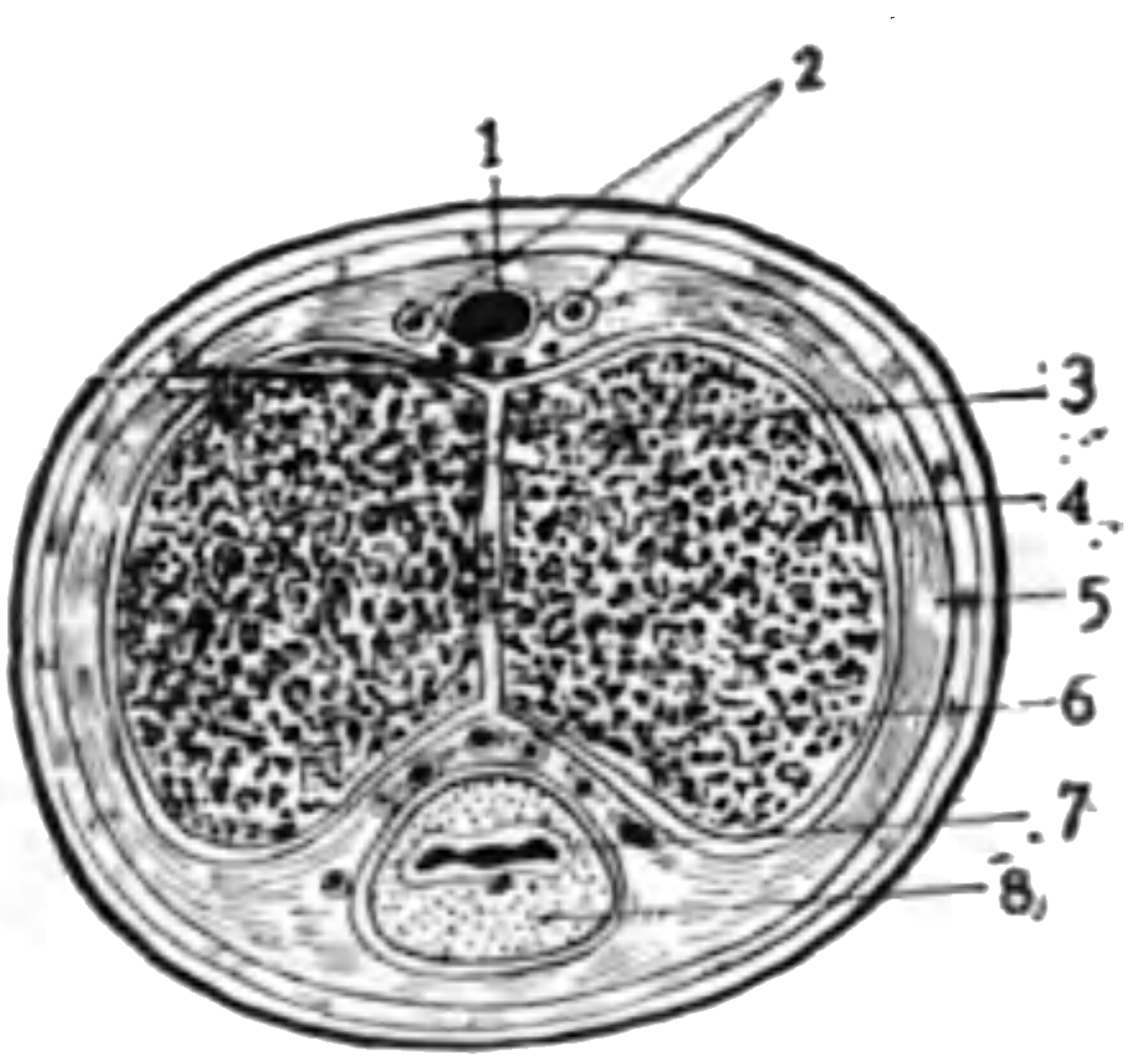
1, orifice of the sinus pocularis; 2, orifices of the prostatic ducts.

ejaculatory ducts are found within the pouch, near its opening into the urethra. The orifices of the prostatic ducts are situated in the furrows, on either side of the colliculus. In the state of erection the colliculus fills out the urethra completely and closes it up tightly and absolutely, so that not a drop of urine can pass out of the bladder or escape during ejaculation.

Cowper's glands.—Cowper's glands are two acinose glands of the size of a pea. They are embedded between the muscular fibres of the musculus transversus perinei profundus. The ducts run between the two leaflets of the diaphragma urogenitale to the posterior end of the bulbus, hence within the cavernous tissue near the septum and open on either side of the bulbus on the floor of the bulbous urethra.

Penis.—The penis is chiefly made up of three erectile bodies, the corpus cavernosum urethrae and the two porpora cavernosa penis. The latter arise each from the ramus descendens ossis pubis, by strong fibrous processes, the crura. The crura converse and coalesce at the inferior margin of the symphysis to which they are fastened by the ligamentum suspensorium penis mediale. The anterior ends of the corpora cavernosa are rounded. They are situated in the furrow of the glans of the penis. After their coalescence the two corpora are divided only by a fibrous septum. The lower surface of the corpora shows a deep

CUT XI.



Crosscut through the penis.

1, vena dorsalis; 2, arteriæ dorsales; 3, septum; 4, corpora cavernosa; 5, tunica albuginea; 6, vena profunda; 7, urethra; 8, corpus cavernosum urethræ.

furrow which serves as a receptacle for the corpus cavernosum urethrae. The latter thus occupies the same relation to the corpora cavernosa penis as does the ramrod to a double-barreled gun.

The corpus cavernosum urethrae forms two expansions. The anterior expansion is represented by the glans penis, the posterior expansion by the bulb, a tuberous enlargement, situated between the diverging crura of the corpora cavernosa penis. The bulb is covered by the musculus bulbo-cavernosus.

Structure of the corpora cavernosa.—The walls of the corpora cavernosa are made up of a dense fibrous elastic membrane, the tunica albuginea. From this tunica arise numerous trabeculae, composed of fibrous tissue and non-striped muscular fibres. In this way a sponge-like tissue is formed in which the spongy superstructure consists of elastic fibres. The mesh-spaces are filled with circulating blood. The spaces of these cavernous bodies are covered with an endothelial lining like blood-vessels. The caverns communicate with each other by the arteriae helicinae, short arterial branches, anastomosing in the cavernous spaces. The arteries, capillaries, and veins pass along the trabeculae of the spongy tissue and open into the caverns. The caverns may thus be considered as enlarged capillaries. The arteria and vena profundae penis run through the middle of the corpus.

The arteries within the trabeculae possess not only circular muscular fibres, as all other arteries, but also longitudinal fibres. These muscular fibres are normally contracted and thus prevent the blood from flowing into the cavernous spaces. If by some inhibitory influence the muscles are relaxed, the caverns are immediately filled with blood. This blood has to return by the vena profunda communis which passes through the unstriped muscular fibres of the musculus transversus perinei profundus. Hence by the contraction of this muscle the veins are compressed, and the blood is prevented from flowing off. As a result, the spongy and cavernous bodies become turgid and the corpora cavernosa penis become stone hard. The blood of the corpus cavernosum urethra, on the other hand, returns through the vena dorsalis penis which enters the abdomen through connective tissue parts, beneath the symphysis. For this reason the corpus cavernosum urethrae remains compressible even during erection.

The main muscles of the penis are the erector penis and the bulbo-cavernosus. The latter arises from the central perineal tendon and inserts by embracing the bulb. The erector penis muscle arises at the inner surface of the tuberositas ossis ischii and inserts into the sides of the crura.

The penis is covered with an integument which forms the continuation of the skin of the abdominal wall, but it is somewhat darker than the latter. At the anterior end a fold of skin forms the prepuce which covers the glans penis.

Genital nerves.—The genital nerves are of three different kinds. There are first the efferent nerves, or centripetal nerves. They are the sensitive terminal branches of the nervus pudendus and end, or rather arise, in the genital nerve bulbs. They are richly distributed throughout the prostatic part of the urethra. These centripetal nerves are connected with the Pacinian corpuscles, within the prostate, and with the extensive nerve-plexus, interspersed with ganglia, which are found in the superficial layers of the urethral mucosa as well as in the cortical layers of the prostate. These nerves return to the centres in the spinal cord and in the brain through the rami of the nervus pudendus.

The second kind of nerves are the centrifugal nerves, which arise by two roots at the sacral plexus, from the first to the third pair of sacral nerves. This sacral plexus sends off anastomosing branches to the vesical plexus. The latter is made up of branches from the hypogastric plexus of the sympathetic nerve and of filaments from the sacral ganglia, the pudendal plexus and the sacral nerves. The latter innervates the bladder, seminal vesicles, the urethra, and the prostate. The nervi erigentes are vasodilator-nerves. Their centre, in the lumbar part of the spinal cord, is connected with the centre of the vasodilators of the medulla oblongata by filaments, running within the spinal cord. When these nerves or their centre are irritated, as in diseases of the cord, or excited by electricity, erections will ensue.

The third kind of nerves are those of ejaculation. They are centripetal and centrifugal nerves and run through the nervi perinei, the latter being branches of the nervus pudendus communis. They innervate the ejaculatory ducts, the seminal vesicles, vasa deferentia and testicles. The centre of these nerves has also its seat in the lumbar portion of the spinal cord.

Genital centres.—The centres for the genital nerves are six in number, three cerebral, one in the medulla oblongata and two spinal centres. There is first the cerebral centre of voluptas or cupido. It is the seat of the sexual instinct or of sex desire. The second centre is the centre of libido. It is the centre for experiencing pleasure. The third centre is that of inhibition. It is the centre where, under certain circumstances, sexual activity is prevented. The vasodilator centre in the medulla oblongata and the two spinal centres regulate erection and ejaculation. Connecting fibres are passing between the cerebral centres and the spinal centres. Hence psychic stimulation may cause erection and ejaculation.

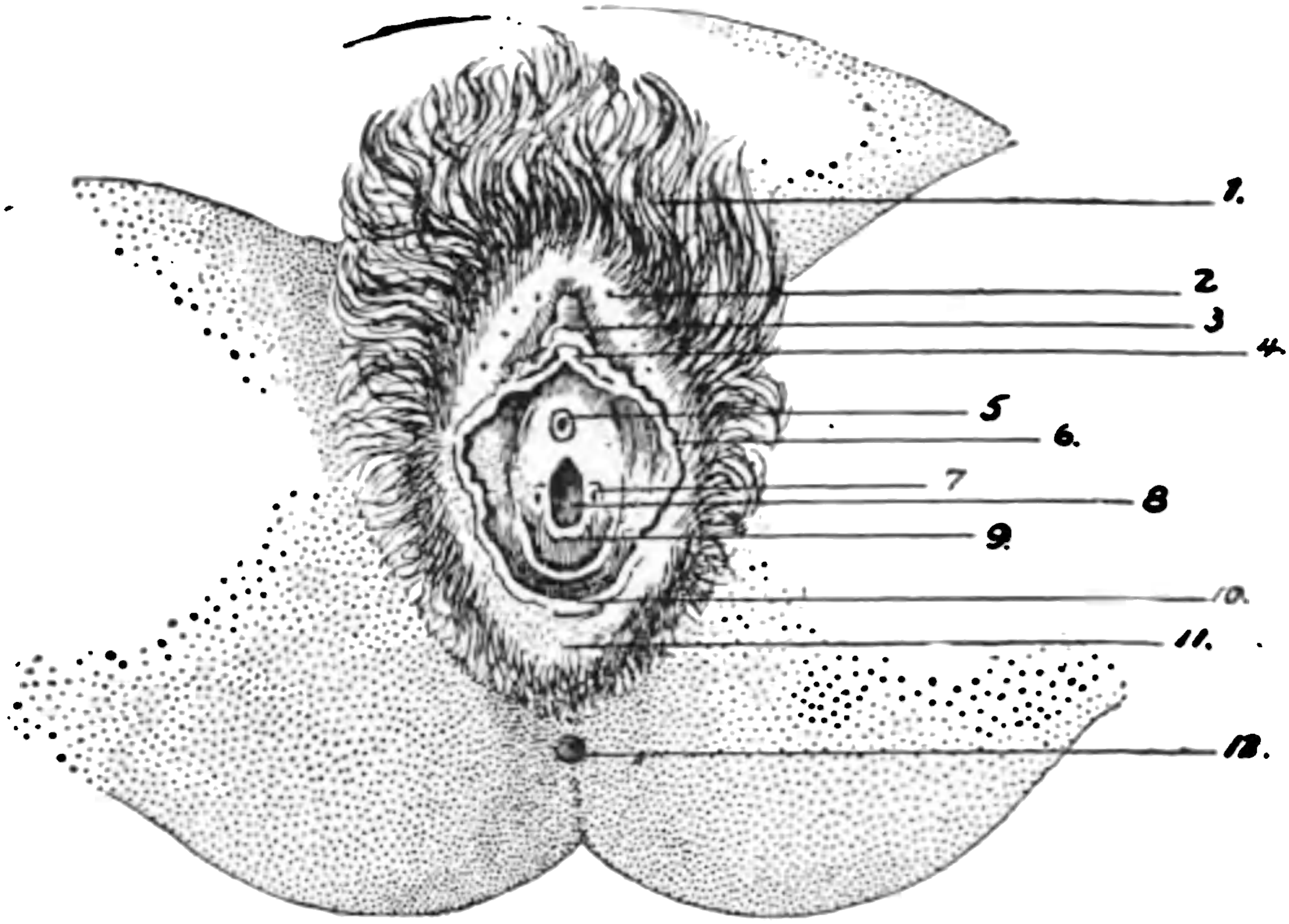
CHAPTER IV

THE FEMALE ORGANS OF GENERATION

Vulva.—The main female generative organs are entirely situated within the pelvis. The less important external organs are those comprised in the name vulva (derived from the Latin word valva, the folding door). When the woman is in erect position, the vulva runs horizontally from the mons veneris to the frenulum of the fossa navicularis.

Mons veneris.—The mons veneris is the name of the fatty cushion which rests upon the anterior surface of the symphysis pubis. After puberty, the mountain is covered with a growth of hair. In the female sex the hairs occupy a triangular area, the

CUT XII.



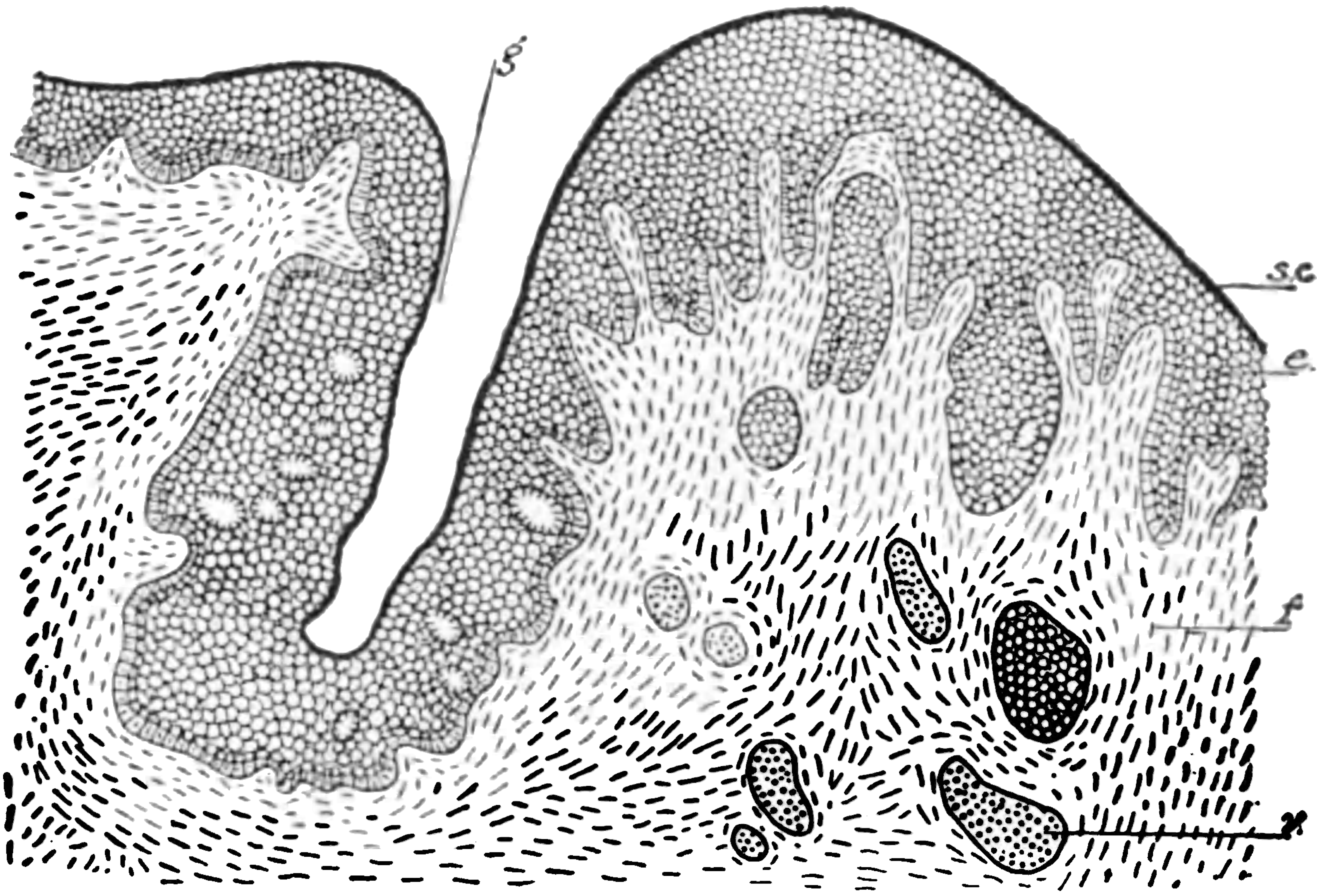
Vulva, the nymphae separated.

1, mons veneris; 2, labium majus; 3, prepuce of clitoris; 4, glans of clitoris; 5, urethral orifice; 6, nympha; 7, orifice of the Bartholinian gland; 8, vaginal orifice; 9, hymen; 10, frenulum; 11, perineum; 12, anus.

base corresponding with the upper margin of the symphysis. This sign is sometimes of value for the determination of the real sex of an apparent hermaphrodite.

Labia majora.—The labia majora are a pair of integumentary folds, extending from the mons veneris to the perineum, or the triangular partition between the anus and the vagina. Each labium has two surfaces, an outer one pigmented and covered with strong, crisp hair as on the mons veneris, and an inner one, usually lying in close apposition with its fellow. The fissure between the two labia is termed rima pudendi. The inner surfaces are moist and resemble a mucous membrane in appearance. The outer surface has the same structure as the skin. Beneath the skin there is found a layer of connective tissue, rich in elastic fibres and fatty tissue. The next layer is a dense mass of adipose tissue, which is supplied with an abundant plexus of veins. The labia are richly supplied with sebaceous glands.

CUT XIII.

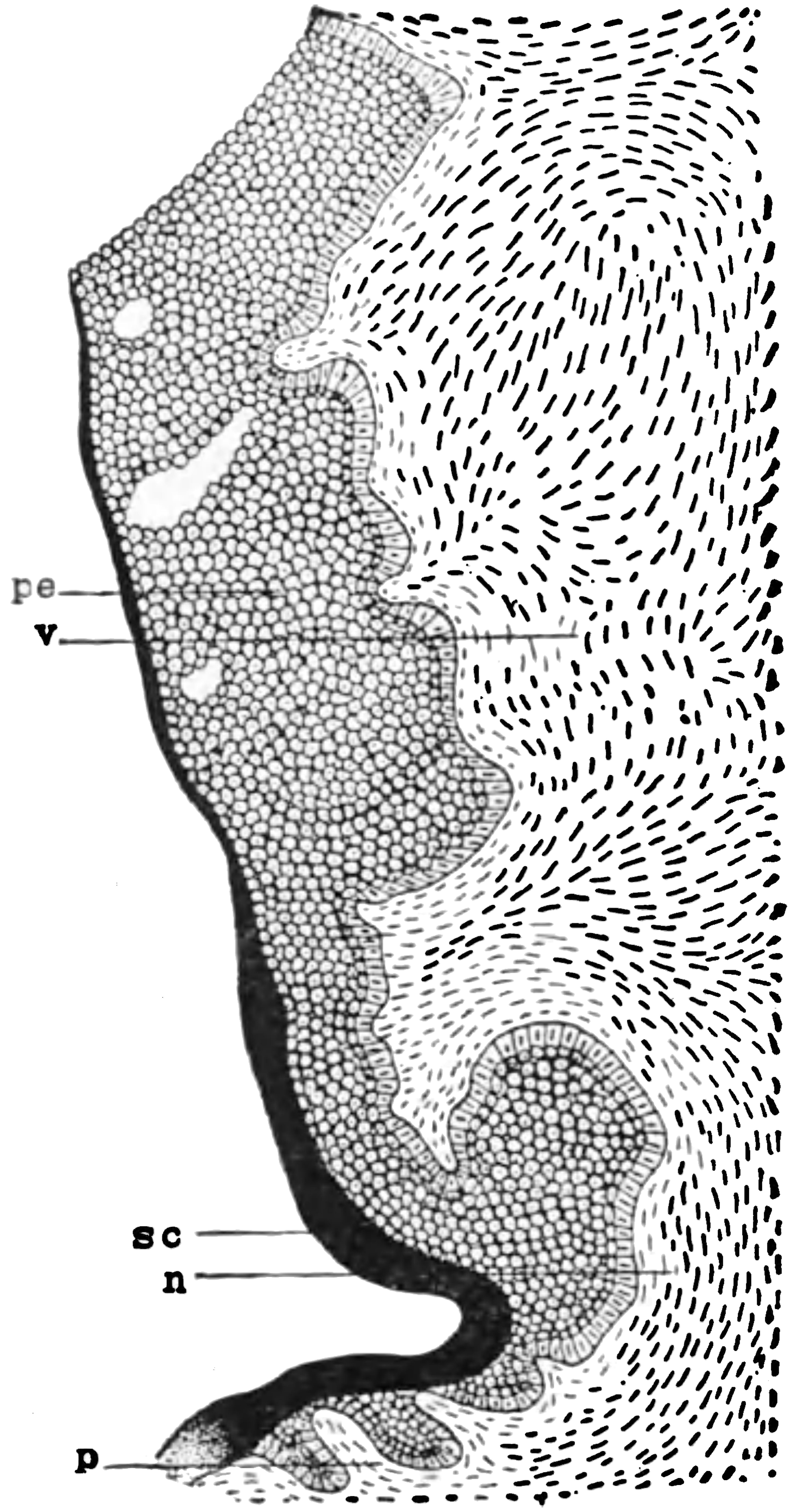


Labium majus and sebaceous gland.

g, gland; sc, stratum corneum; e, layers of pavement epithelium; f, fibrous tissue; v, blood vessel.

Nymphae.—The nymphae or the labia minora, are two triangular structures which run parallel to the labia majora, from the clitoris to either side of the vaginal aperture. Their free borders are crenulated or lobed. The nymphae consist of

CUT XIV.



Nympha and vagina.

pe, pavement epithelium; v, vagina; sc, stratum corneum; n, nympha; p, papilla.

thin folds of tissue, are smooth, and when protected, as in the child, of a pale rose color, resembling a mucous membrane in appearance. They contain numerous papillae and sebaceous follicles. Their interior contains connective tissue, some muscular fibres and erectile tissue. Hence they take part in the female erection. They are extremely sensitive, being abundantly supplied with nerve-ends. At the side of the clitoris, each nympha is divided into two lamellae. The two anterior lamellae unite at the glans of the clitoris and form the praeputium clitoridis. The posterior lamellae fuse at the back of the clitoris and form the frenelum. The nymphae diverge backwards and terminate in the middle of the rima.

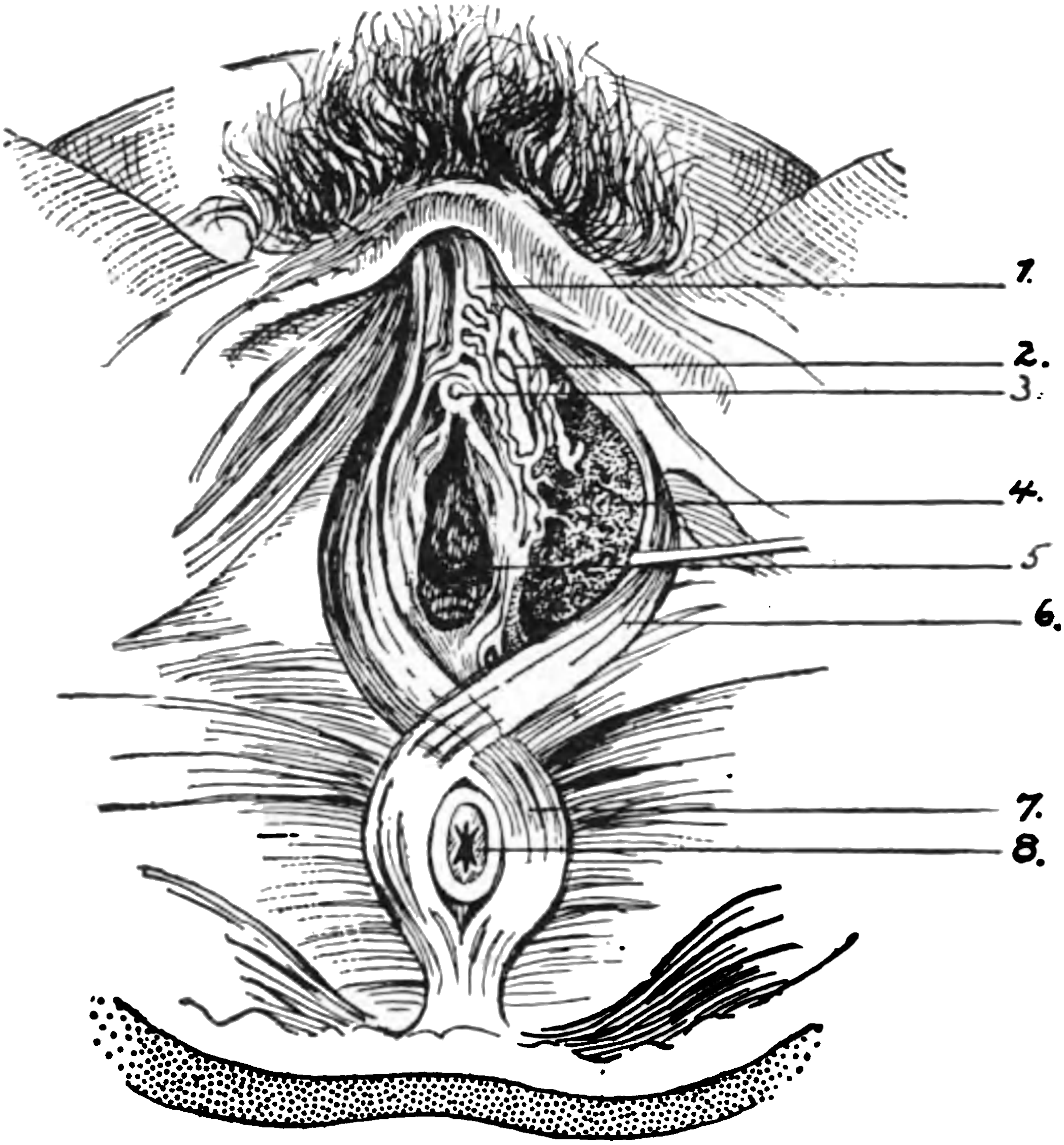
Vestibulum.—The vestibule is the area inclosed between the two nymphae, extending from the clitoris to the fourchette. Some authors call vestibule only the space from the clitoris to the vaginal opening, the rest from the vaginal orifice to the fourchette is then called fossa navicularis. On either side of the vestibule, beneath the mucous membrane, embracing the urethra, are situated the vestibular bulbs, two pyriform, thick, erectile vein-plexus.

Bulbs.—The bulbs are under the influence and partly covered by the ischio-cavernosus and constrictor vagina muscles. The lower ends terminate at the middle of the vaginal aperture. Hence during the engagement under sexual excitement they help to narrow the entrance of the vagina. The anterior ends of the bulbs extend toward the clitoris and unite with the cavernous tissue of this organ.

Clitoris.—The clitoris is a small organ situated between the branched anterior extremities of the nymphae which furnish the praeputium and frenulum of the clitoris. It is rarely, even in the state of erection, larger than two centimeters. The clitoris consists of two crura, a corpus, and a small glans, which is rarely exceeding a small pea in size. The crura arise from the inferior surface of each ischio-pubic ramus of the pubic bone, and after fusing below the pubic arch form the body of the clitoris. The clitoris is sharply bent on itself, the glans looking downward and backward towards the vaginal aperture.

The clitoris is the analogue of the male penis, with the only difference that it is not perforated by the urethra. The latter opens into the vestibule, midway between the clitoris and vaginal orifice, and is surrounded by a fold of mucous membrane. The clitoris is equipped with two erectile organs, the corpora cavernosa, and two muscles, the musculi ischio-cavernosi, and is, therefore, very erectile. The clitoris is supplied with an abundance of delicate sensory nerve-ends, including the end-bulbs and the Pacinian and Meissner's corpuscles, and is therefore extremely sensitive.

CUT XV.

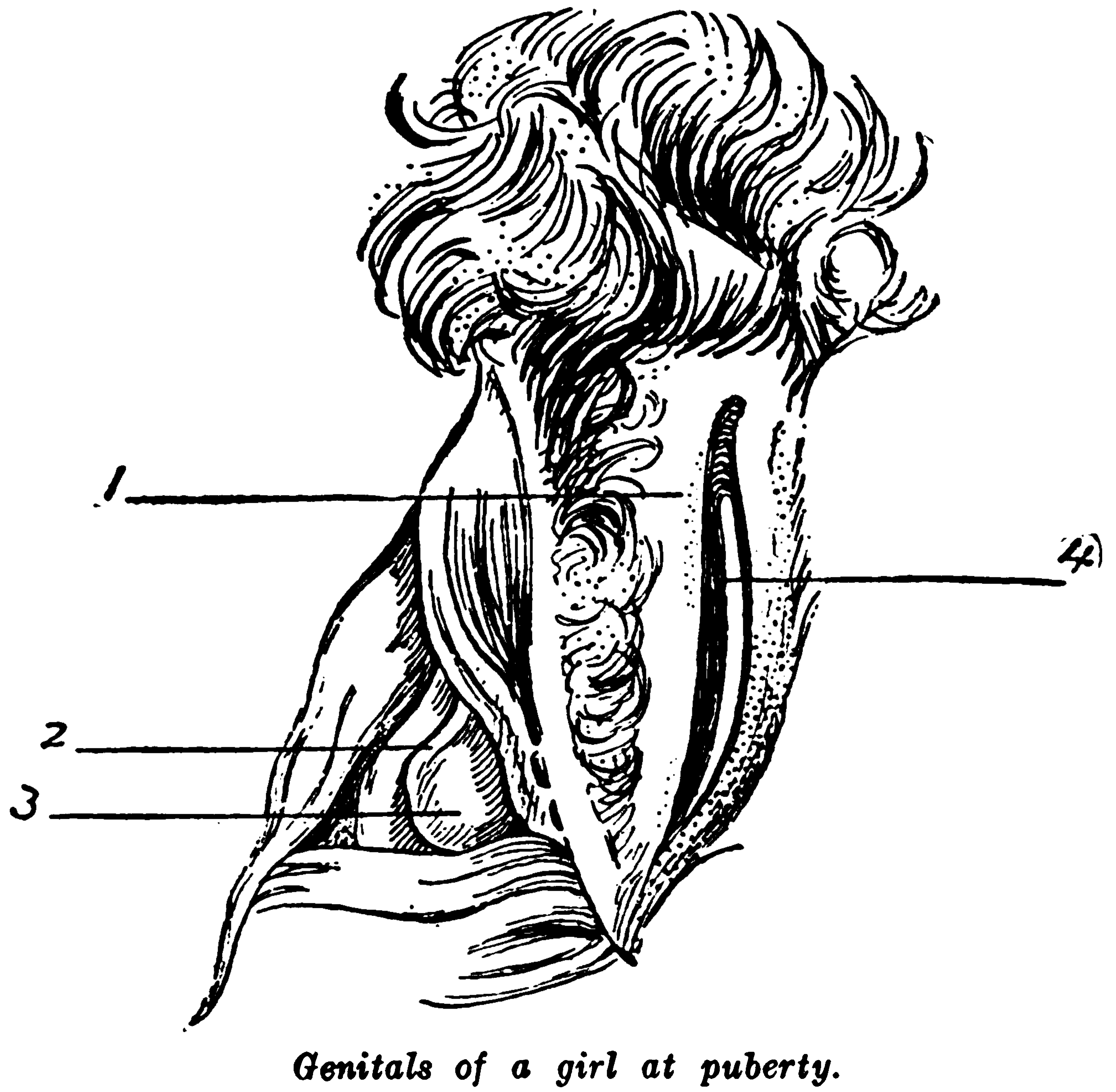


External genitals after removal of skin. After Martin.
1, clitoris; 2, plexus of veins in the vaginal wall; 3, glans of clitoris; 4, bulbus vestibuli; 5, orifice of vagina; 6, constrictor cunni; 7, sphincter ani; 8, anus.

Bartholinian glands.—On either side of the vaginal orifice open the ducts of the Bartholinian glands. The two small glands are of the racemose type and not larger in size than a small pea. They are situated beneath the bulbs of the vestibule.

Hymen.—The vaginal orifice, in the virginal state, is partly closed by an imperfect septum, the hymen. The hymen is a fold of tissue, presenting a structure similar to that of the vagina. The fold is usually attached to the posterior vaginal wall. The hymen closes only incompletely the vaginal entrance, leaving an opening which varies in size from the head of a pin to a calibre which will admit the tip of one or two fingers. The opening of the hymen is, as a rule, semilunar and reaches the anterior vaginal wall. After defloration or sometimes only after the first confinement, the hymen is torn at several points and shows only remnants, the so-called carunculae myrtiformes.

CUT XVI.



Genitals of a girl at puberty.
1, right labium majus; 2, duct of Bartholinian gland; 3, Bartholinian gland; 4, rima pudendi.

Vagina.—The vagina is a musculo-membranous tube, extending from the vulva to the uterus. The lumen is only virtual, i. e., at rest the vaginal walls are in contact with each other, and the passage appears as a fissure, the latter assuming on a crosscut the form of the letter "H." The walls of the vagina are composed of three coats, an exterior connective tissue coat, a thick muscular coat and a mucous membrane. The muscular coat comprises two layers of strong unstriped muscular fibres, the outer longitudinal, the inner circular. The latter, being more largely developed near the vaginal aperture, forms a part

CUT XVII.

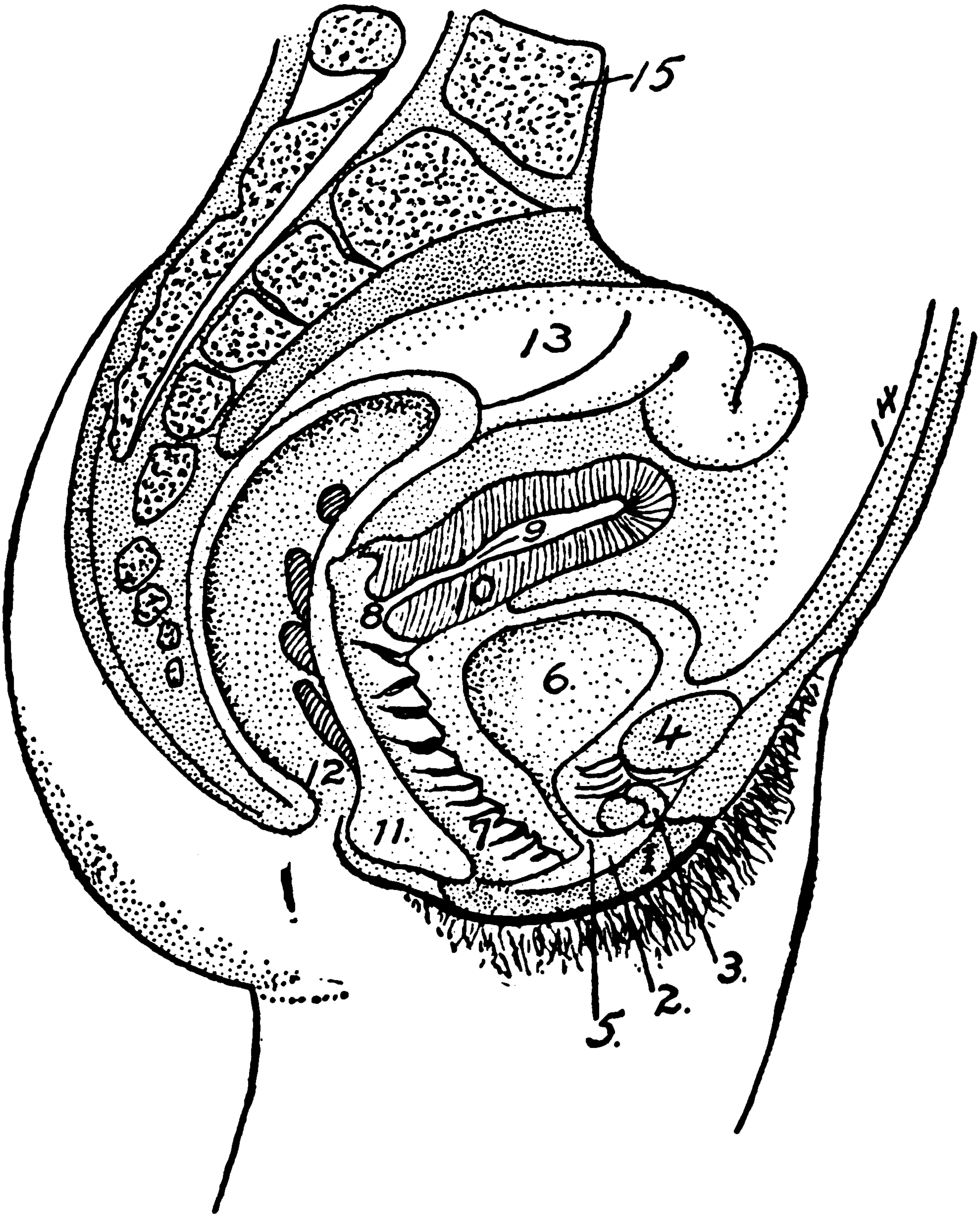


Diagram of the pelvic organs.

1, labia majora; 2, nympha; 3, clitoris; 4, symphysis; 5, urethra; 6, bladder; 7, vagina with columna rugarum; 8, orificium utero-vaginale; 9, internal os; 10, body of uterus; 11, perineum; 12, anus; 13, rectum; 14, peritoneum; 15, vertebra.

of the sphincter vaginae. The mucous membrane is covered with a pavement epithelium and is equipped with a great number of papillae, but is devoid of glands. The entire vagina is surrounded by a strong net of venous blood-vessels. The anterior vaginal wall is about seven centimeters long and presents at the mucous surface a median longitudinal ridge; the posterior wall is about ten centimeters long and has two ridges, from

CUT XVIII.

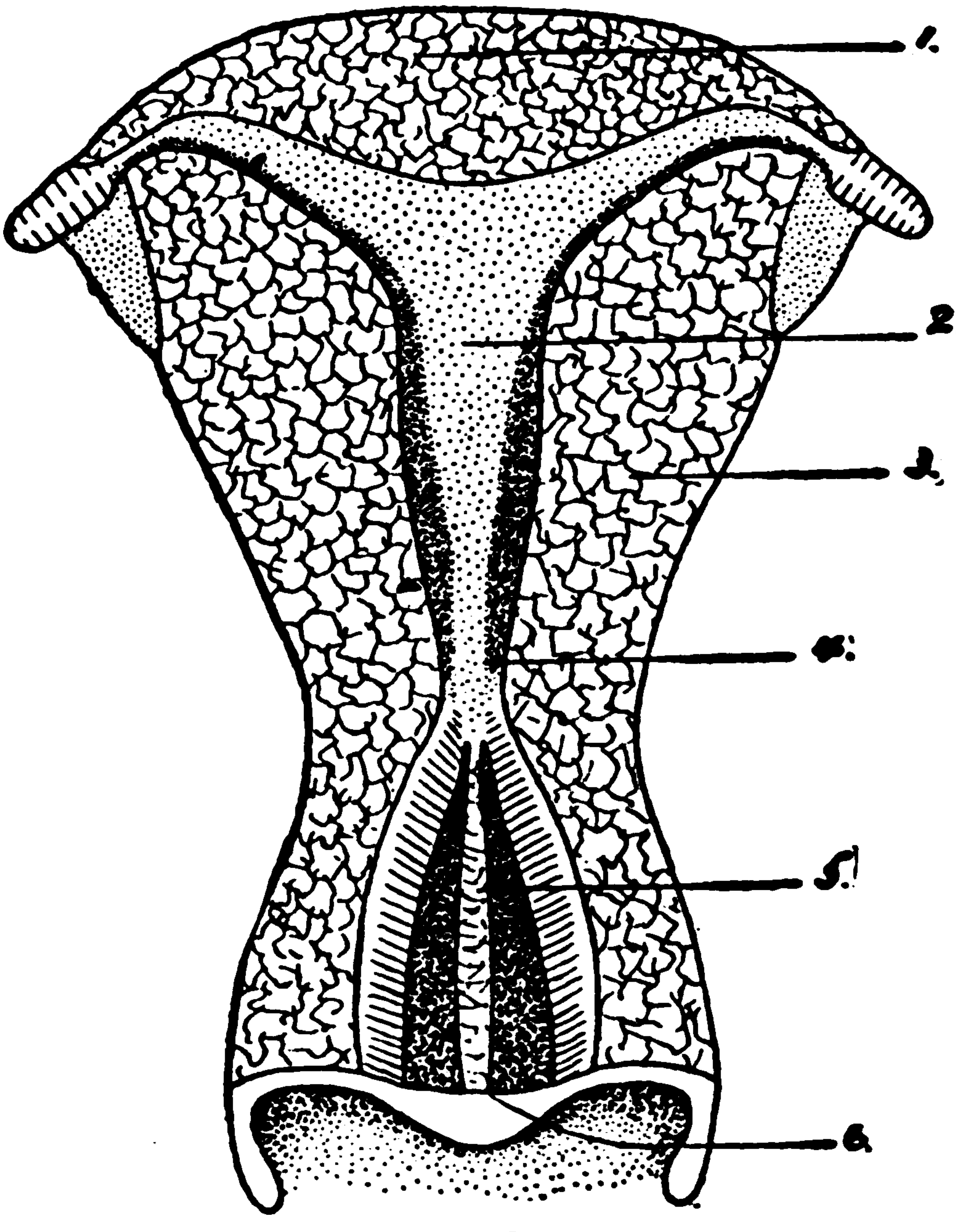


Diagram of the uterus.
1, fundus; 2, cavum uteri; 3, body; 4, internal os; 5, cervix; 6, external os.

which a number of transverse rugae pass, the columnae rugarum. Only a small part of the posterior vaginal wall is in contact with the floor of the pelvis and is covered with peritoneum. The entire vaginal tube lies between the bladder and the rectum.

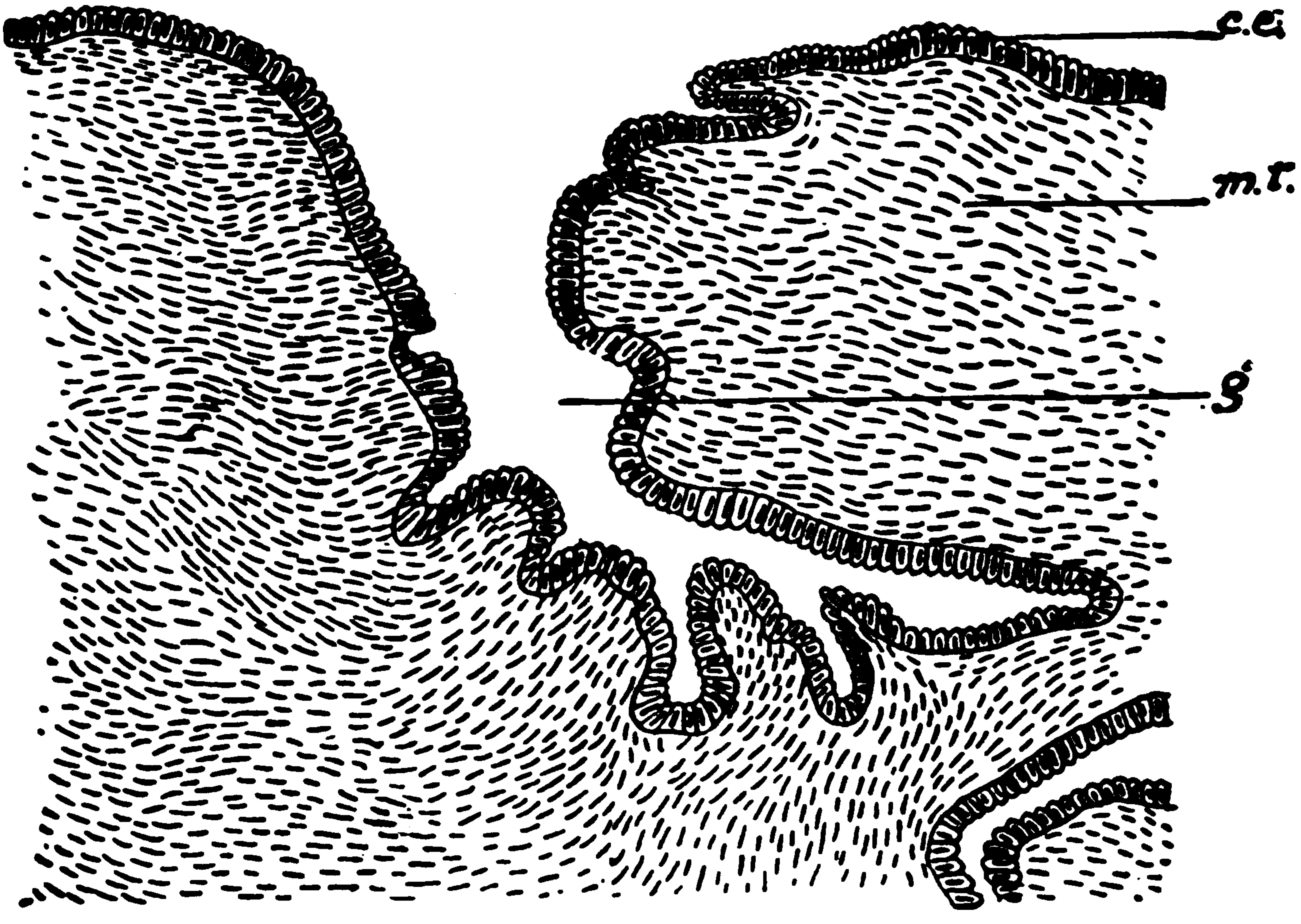
"Inter faeces et urinas nascimur"

laments the pious father of the Church. A part of the musculus constrictor ani surrounds the orifice of the vagina and is known under the name of constrictor cunni.

When the woman is in an erect position, the vaginal orifice looks directly to the ground, the course of the vagina being almost vertical, with a slight inclination from the front to the back toward the vaginal vaults. The vault or fornix is divided by the projecting cervix into two lateral vaults, an anterior shallow and a posterior deep vault.

Uterus.—The uterus is a hollow, pyriform, flattened, thick muscular organ. It is divided into the upper thick end, or fundus, the body, and the neck or cervix. The uterine cavity has somewhat the shape of a triangle, its basis corresponding to the uterine base. The uterine cavity communicates with the canals of the Fallopian tubes by two openings at the angles of the basis. The lower angle is continued into the cervical canal and opens into the vagina. The median part of the cervical canal is widened. The narrow opening into the cavity of the uterus is known under the name of os internum, while the opening into

CUT XIX.

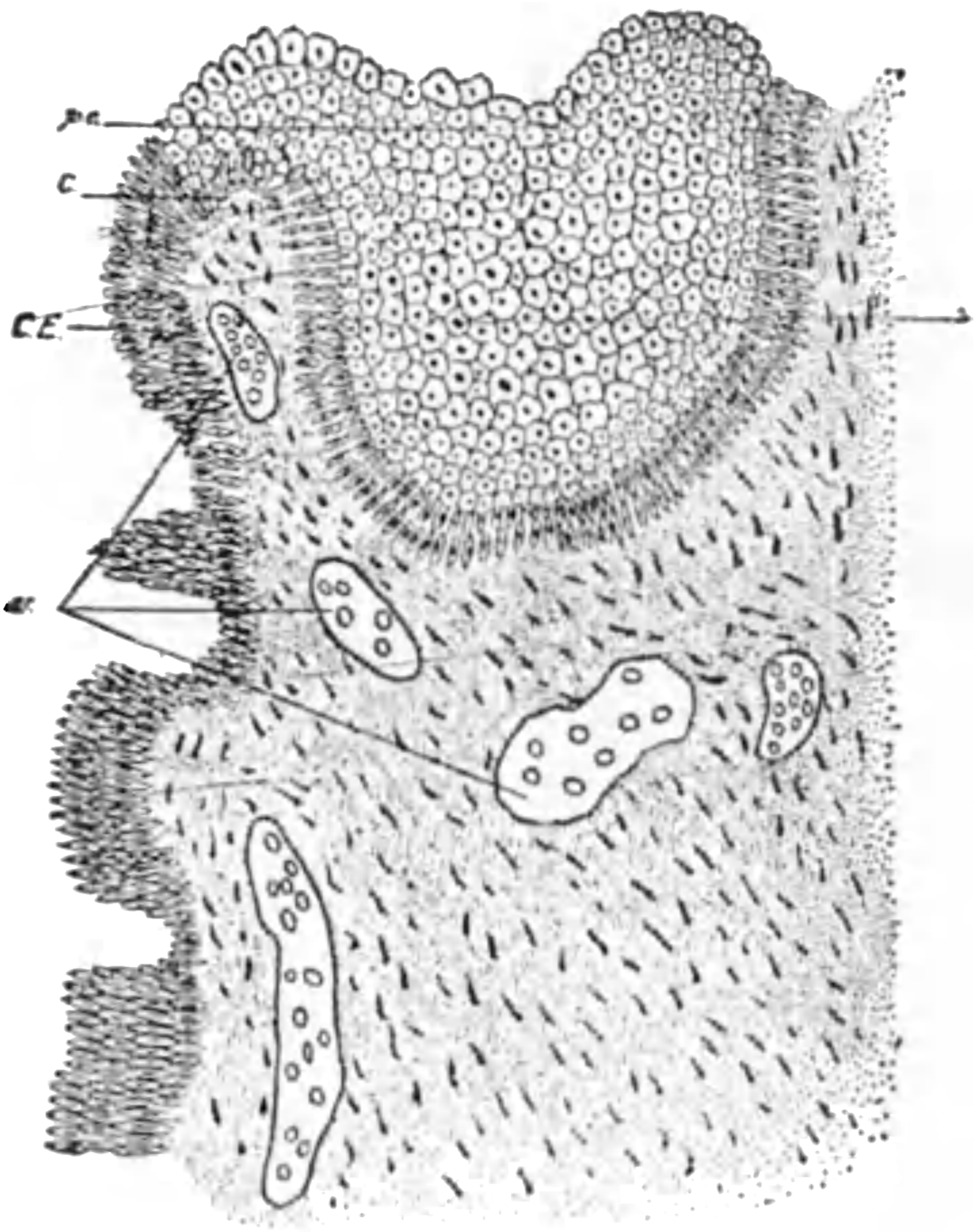


Uterus of a four-year-old child.
ce, cylindrical epithelium; mt, muscular tissue; g, uterine gland.

the vagina is called os externum. The uterine cavity is coated with a mucous membrane, covered with columnar epithelia of the ciliated type, which bears a great number of tubular glands.

The mucous membrane of the cervical canal shows a system of small folds, the arbor vitae. The covering of the cervical canal is also a high columnar, ciliated epithelium. The latter changes into a pavement epithelium at the external os.

CUT XX.



Cervix uteri from a day-old infant.

pe, pavement epithelium of the vaginal portion of the cervix; c, borderline of the portio and the cavity of the cervix; CE, cylindrical epithelium of the cavity of the cervix; v, blood-vessels.

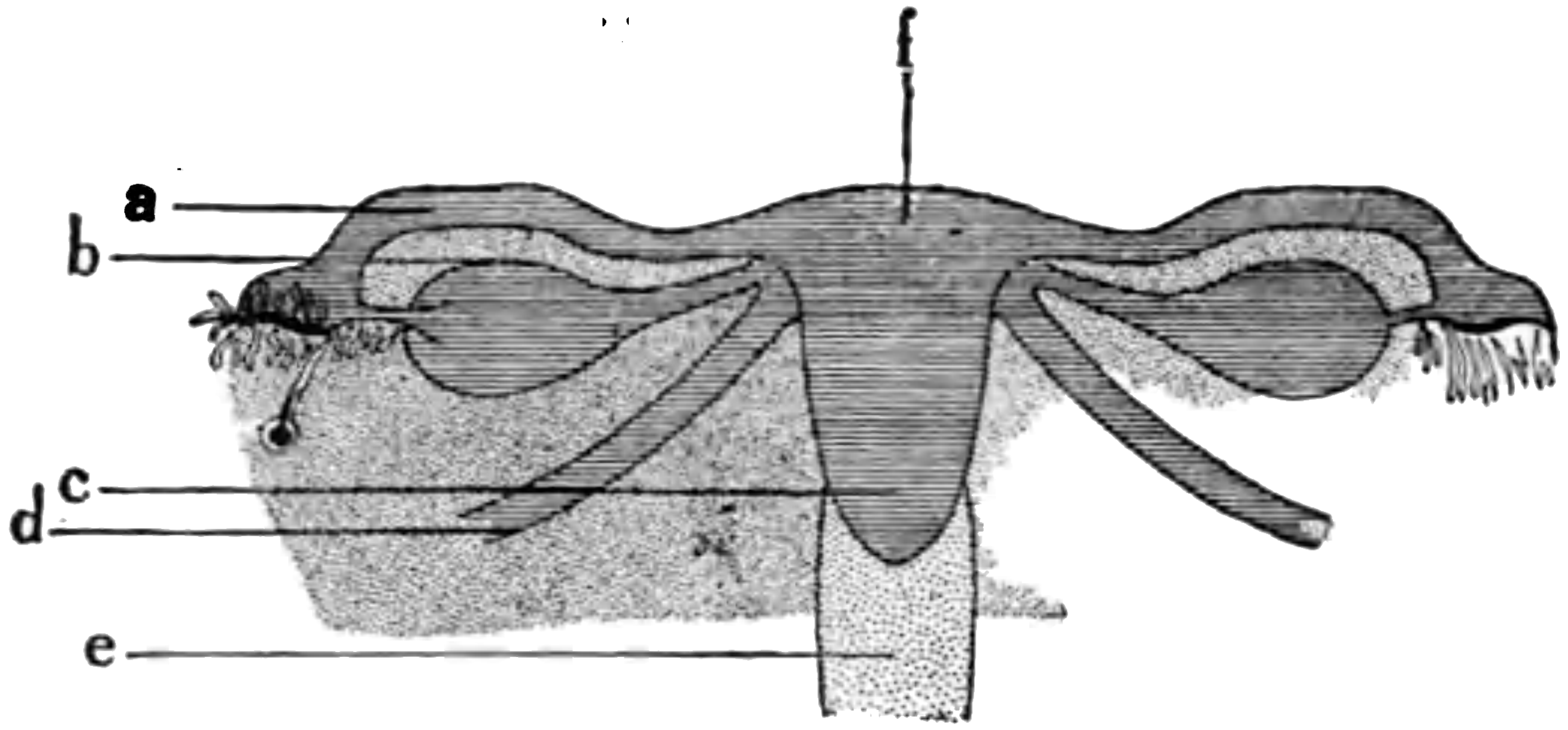
The second uterine coat consists of non-striated muscular fibres. The uterus has no submucosa. There is an inner circular and an outer longitudinal muscular layer. The larger uterine blood-vessels lie chiefly between these two layers.

The cervix is composed mainly of connective tissue in which is found a large amount of elastic fibres. The cervix contains also erectile tissue of the same kind as the clitoris and the bulbs.

The entire uterus, as far as it is not situated between other organs, is covered with peritoneum. The anterior surface of the uterus is almost flat and is covered with a layer of peritoneum which is inflected upon the bladder at the level of the os internum. The posterior surface is convex and covered, in its whole extent, with a layer of peritoneum which is prolonged downward for a short distance upon the posterior wall of the vagina. The anterior and posterior peritoneal coverings unite laterally and form the broad ligaments.

The uterus is fixed in its place by the round ligaments. The latter are the continuations of the uterine tissue. They run between the folds of the broad ligaments and through the inguinal canals and terminate within the tissue of the labia majora.

CUT XXI.



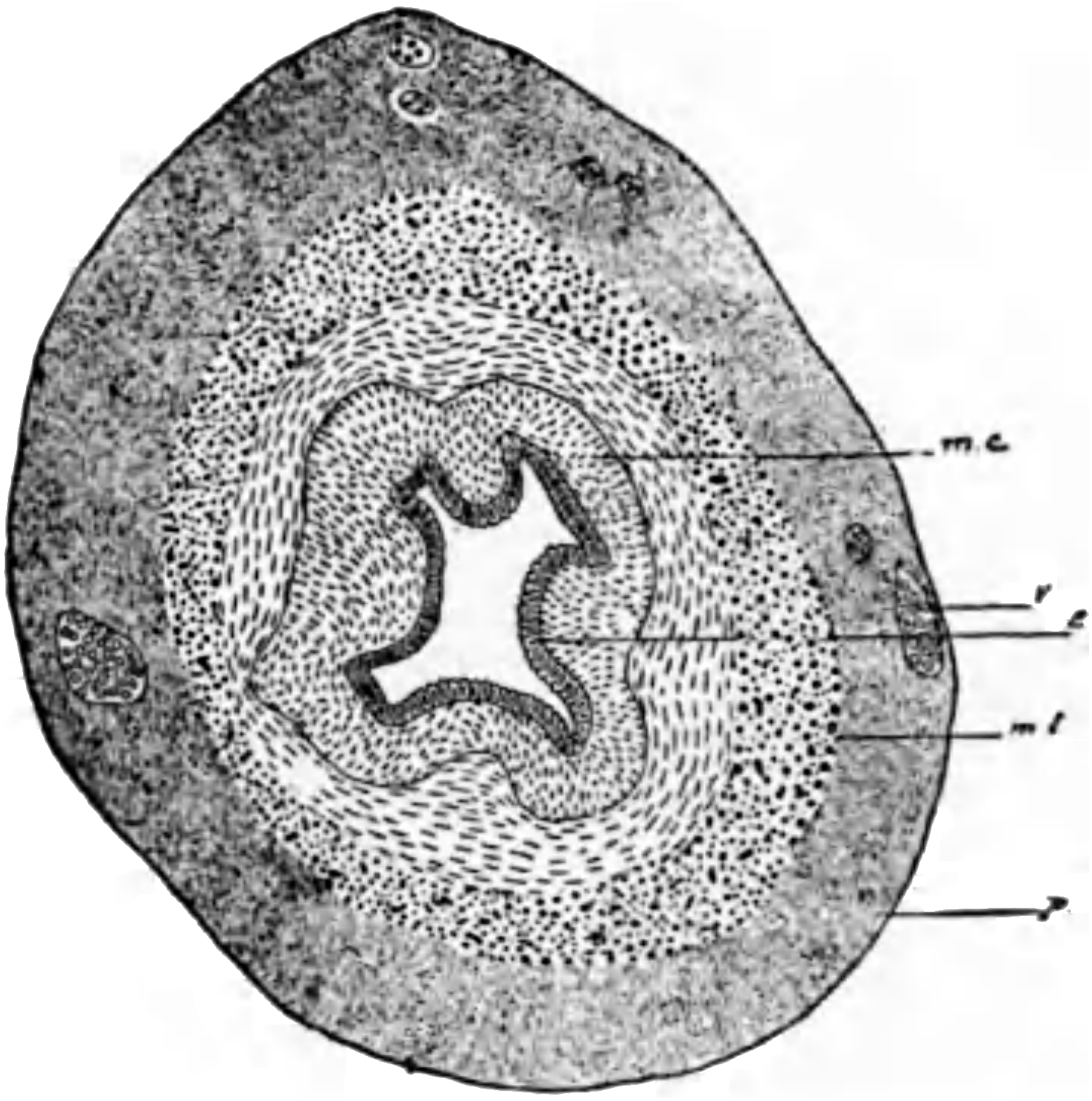
Schema of the internal female genital apparatus.
a, Fallopian tube; b, ovary; c, cervix; d, round ligament; e, vagina; f, uterus.

The uterus is normally anteflected, the fundus lying forward near the symphysis, and the cervix to the rear. The average length of the uterus is about seven centimeters, the breadth is about four centimeters.

Fallopian tubes.—The Fallopian tubes are two serpentine, trumpet-shaped tubes, of about twelve centimeters in length. They lie at the upper margin of the broad ligaments, between the two layers of the same. The uterine half of the tubal canal is narrow, about three millimeters in diameter, and opens into the basic uterine angle; the distal half is of a width of about eight millimeters in diameter, widens into the ampulla and opens into the abdominal cavity. This opening is surrounded with fringes, one of which touches almost the ovary and probably furnishes the road the ovum takes to reach the tube.

The tube is composed of three coats, the outer peritoneal coat, the middle muscular coat, consisting of two layers—the outer longitudinal and the inner circular layer—and the mucous membrane coat. The latter is covered with a high ciliated, columnar epithelium. The ciliar motion is toward the uterine cavity. The mucous membrane forms a large number of plications in the adult.

CUT XXII.

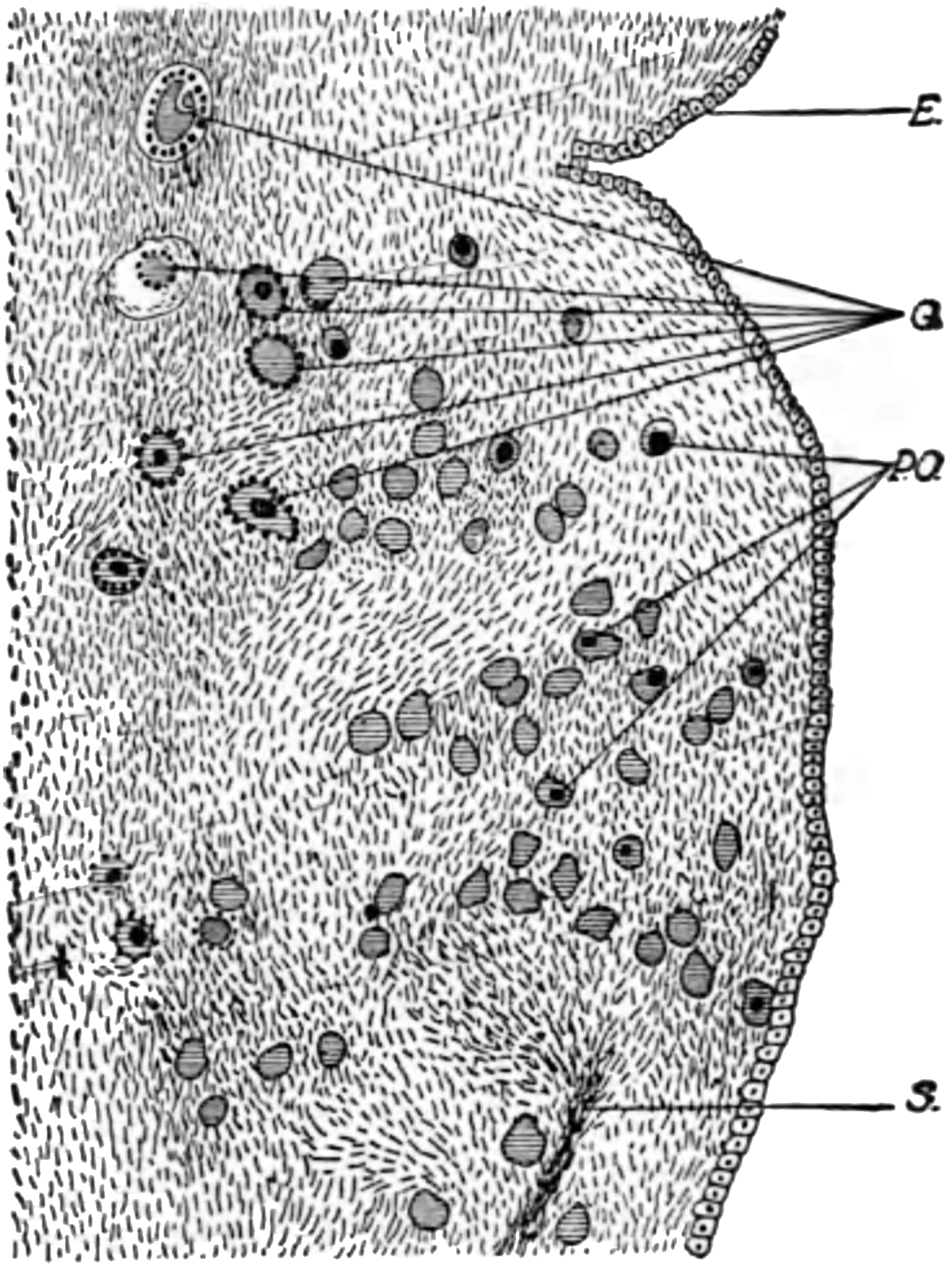


Crosscut of a Fallopian tube of a child four years old.
E, epithelium; mc, mucosa; ml, muscular layer; p, peritoneum; v, blood-vessel.

Ovaries.—The ovaries are two flattened almond-shaped organs of about four centimeters in length and two centimeters in breadth. They lie on the posterior surface of the ligamentum latum, on either side of the uterus, with which they are connected by the ligamenta ovarii. The ligament running between the two lamellae of the ligamentum latum, leaves the latter through a fissure in the posterior lamella and enters the ovary at the pointed end, the so-called hilus. The ovarian ligament furnishes the fibrous tissue elements for the fibrous skeleton, the stroma ovarii. The vessels and nerves also enter the ovary at the hilus.

The ovary is covered with a cubical genital epithelium. The epithelia put forth solid nests of epithelial cells into the fibrous stroma. These nests represent the primitive ova. Some of these cells become larger and, surrounded by the other unchanged or follicular cells, are finally changed into permanent ova. The entire crust of the ovary, the zona parenchymatosa, consists of fibrous and epithelial elements. The interior part, the zona vasculosa, consists of fibrous elastic tissue and of non-striated muscular fibres.

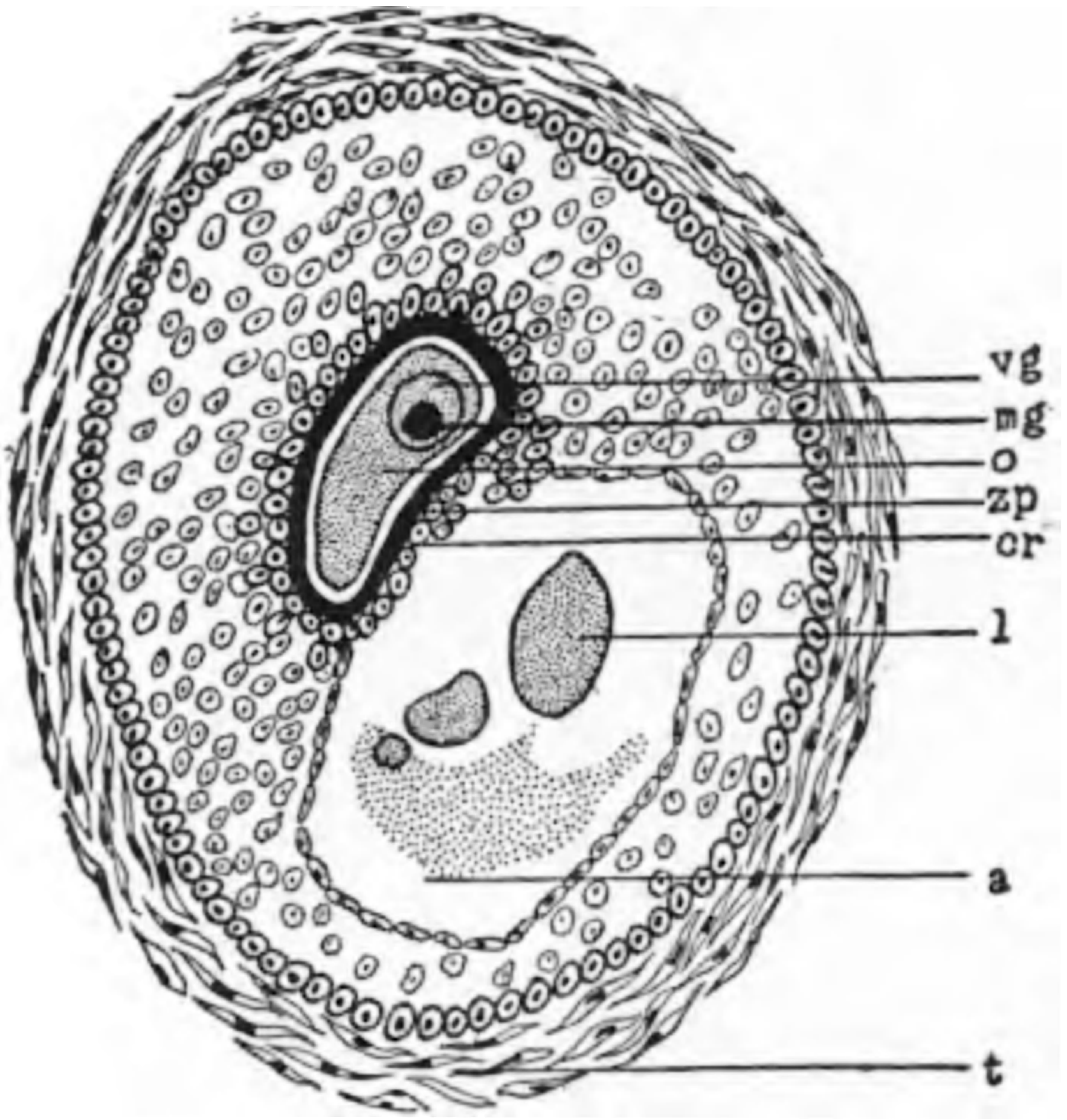
CUT XXIII.



Ovary from a girl one year old.
E, germinal epithelium; PO, primitive ova; G, Graafian follicles; S, stroma ovarii.

Graafian follicle.—The ovum surrounded by the follicular epithelium is called the Graafian follicle. The ripe Graafian follicles lie usually near the periphery of the ovary. The Graafian follicle is bubble-shaped and is surrounded by a fibrous sheath, the theca folliculi. The cavity contains a light yellow fluid, liquor folliculi. The interior of the cavity is coated with several layers of follicular epithelia. This coat is called the membrana granulosa. The follicular epithelia form at one point a disc of cells, the discus oophorus, which includes in its midst the ovum.

XXIV.



Graafian follicle, found by the author in a woman of forty, operated for cancer of the uterus.

vg, vesicula germinativa; mg, macula germinativa; o, ovum; zp, zona pellucida; cr, corona radiata; l, liquor in a coagulated state; a, antrum folliculi; t, theca folliculi.

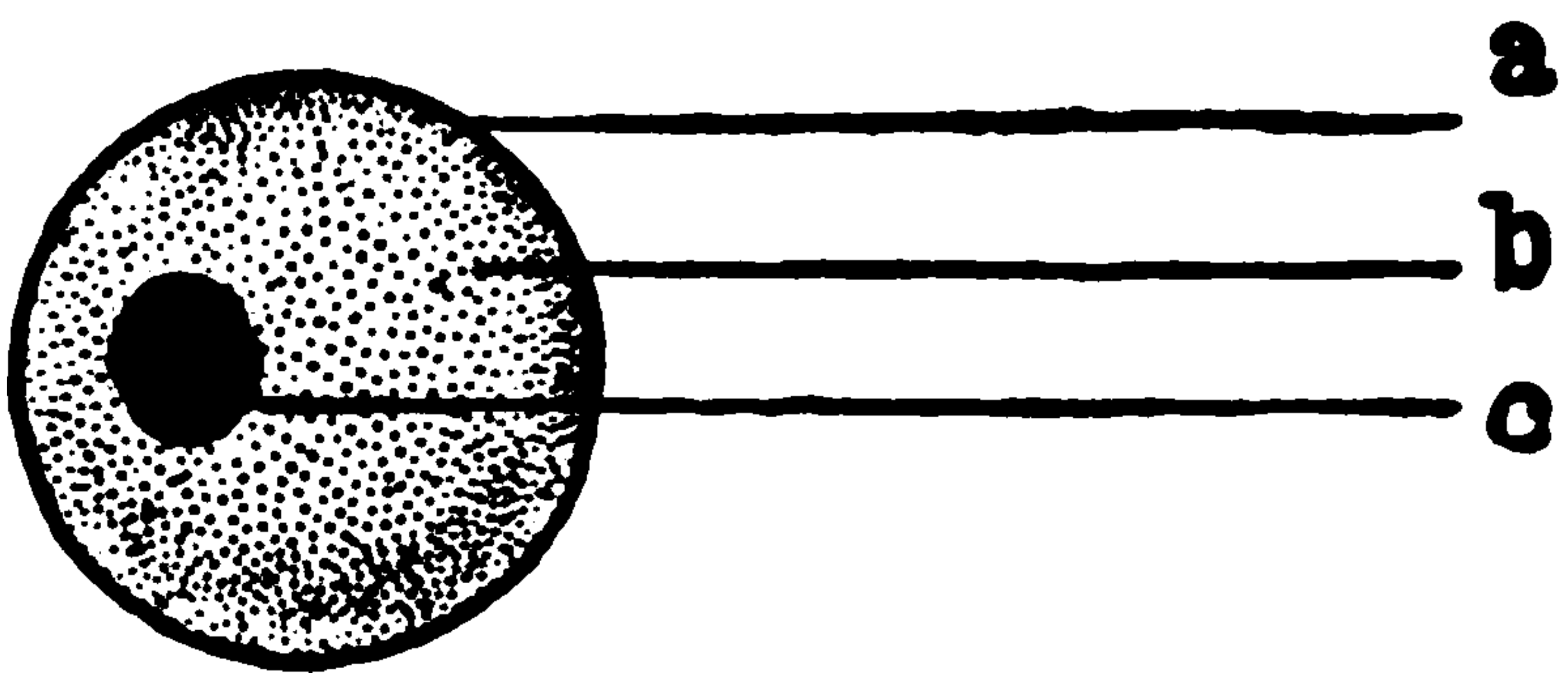
Ovum.—The ovum is a modified cell with a membrane, called zona pellucida, a cytoplasm, called vitelus, a nucleus called vesicula germinative, and a nucleolus, called macula germinative.

At the time of menstruation the Graafian follicle bursts; the ovum thus freed, is taken up by the current, called forth by the ciliar motion of the tubal epithelia, and brought through the tubes into the uterus.

Nerves and their centres.—The centres of the female genital nerves are, just as in the male, six in number, three cerebral, two spinal and one in the medulla oblongata. There is, in the first place, the centre of voluptas or cupido, or the centre for the sexual instinct; secondly the centre for experiencing libido or pleasure, and thirdly the centre of inhibition, which under certain circumstances, as in fear, disgust, grief, etc., prevents the erection of clitoris, bulbs, and cervix. The inhibitory centre, however, plays a secondary rôle in the female. The two spinal centres are the centres of erection and of ejaculation.

The nerve-supply of the genitals is furnished by the spinal nerves and the nervus sympathicus. The lumbar plexus, formed by the four lumbar nerves, sends off the nervus ilio-inguinalis, the terminal branches of which are distributed in the mons veneris. The sacral plexus, formed by a part of the fourth and the entire fifth lumbar nerves and the four upper sacral nerves, sends off the nervus pudendus communis, which is distributed in the clitoris, as nervus dorsalis clitoridis and in the labia, as nervi labiales posteriores. The nerves of the vagina are derived from the hypogastric plexus, the fourth sacral nerve and the pubic nerve. The nerves of the uterus are derived from the ovarian plexus, and from the third and fourth sacral nerves. The nerves of the ovary are derived from the hypogastric, pelvic and ovarian plexus. The oviducts are supplied by the ovarian plexus. The nervi erigentes, distributed in the corpora cavernosa of the clitoris, in the bulbs and in the erectile tissue of the vagina and cervix, are derived from the hypogastric plexus.

CUT XXV.



Schema of a cell.

a, cell membrane; b, cell-body or cytoplasm; c, nucleus.

CHAPTER V

THE SECONDARY SEXUAL CHARACTERISTICS

In the preceding two chapters there were described the primary sexual characteristics of man and woman which are already found in early foetal life. The secondary sexual characteristics, by which we are able to distinguish the male from the female, quite irrespective of the essential organs of reproduction and by which the sexes are made more attractive to each other, begin to develop at the time of puberty.

At this period of life certain changes take place in the body of the child, and the differences between the sexes become more pronounced. The stamp of sex is no longer confined to the pelvis, but is impressed on every part of the body. In the first years of existence the child is almost asexual, in physical as well as in mental relation. The child is yet neutral; it is only a spinal being or a digestive tube. All its actions are directed upon one aim, the preservation of the individual. Hence there is no great physical difference in children of the different sexes. The differences begin to show with the beginning of puberty and are definite at the close of this period. In the animal kingdom, especially among birds and mammals, nature has distinguished the male with the greater beauty. Man's galantry designates women as the beautiful sex.

The man's figure is characterized by a relative robustness, the forms are sinewy, the contours less rounded. The bony prominences are more conspicuous and the muscles more clearly defined. The skeleton is relatively larger, the stature is higher and the form is erect. The head is much larger, and the growth of the hair on it less pronounced. The male skull is more tilted back, the occipital protuberance larger. The glabella or the projection over the nose is more pronounced. The superciliary ridges more prominent. The eyes, therefore, appear much smaller. The lower jaw is markedly larger, the lips are thicker

CUT XXVI.

Showing proportions of man and woman.

and the mouth is larger. Hence the face appears less delicately cut. The chin and upper lip are covered with hair. Man's neck is less cylindrical than woman's and presents four slightly flattened surfaces. The laryngeal projection is highly pronounced.

Man's shoulders are not sloping but square, showing traces of sinews and muscles. The thorax is longer. The beautifully rounded form of the female bosom is missing. The breasts appear atrophic, the mammillae insignificant. The trunk is relatively shorter.

The pelvis is higher and smaller. The circumference of the hips is relatively smaller. The angle formed by the superior plane of the pelvis with the horizon, when standing, is relatively smaller. Hence the buttocks are less protuberant.

The limbs are longer. The forearm is more in a straight line with the arm. The muscles are highly developed, hence no traces of the pleasant rotundity of the female arm. The hands are larger, the fingers thicker. The thigh is more columnar and does not taper so rapidly as in woman. The obliquity is less emphasized. The feet are larger and more sinewy. The skin is of coarser texture, darker, lacking of smoothness and softness, and is more hairy. The figure shows a lack of curves through the paucity of the paniculus adiposus.

Man's steps are longer, his gait is less swinging. Man's voice is vibrant and deep. Man's respiration is of the lower costal type.

Woman's figure is ordinarily characterized by a relative gracility, the forms are more delicate, the contours more rounded, and the waist narrower than in man. The skeleton is more delicate, the stature lower. The head is smaller and covered with more hair. The hairs are luxuriant. The features of the face are more delicately cut, the beard is wanting, the eyes are more beautiful and lustrous, the cheeks are rounder, and the lips daintily curved. The neck is round and long, lacking the laryngeal projection. The chest is narrower, the shoulders sloping. The hemispheric form of the breasts with the well-pronounced mammilae render the bosom highly attractive. The abdomen is longer, hence the distance between the navel and the pubes is greater than in men. The pelvis is lower and larger than in the male, and surpasses the line of the shoulders. The inclination of the pelvis is more pronounced, hence the buttocks are more protuberant. The woman's body thus seems to be somewhat more reminiscent of the quadrupedal posture than man's. There is a greater obliquity and conicity of the thighs. The calves are very pronounced. The skin, in general, is of a finer texture, whiter, smoother and less hairy than in men. The paniculus adiposus is abundant, hence the figure is all curves and does not show the angles, as in man. The limbs are relatively short, more delicate, more rounded, tapering and less muscular than in man. The feet are smaller and more daintily shaped. The hands are comely and the fingers slender.

The woman's steps are shorter, her gait more graceful. The woman's voice differs in pitch as well as in timbre from man's. It has a higher note and sweeter tone. The woman's respiration is of the upper costal type.

PART IV.

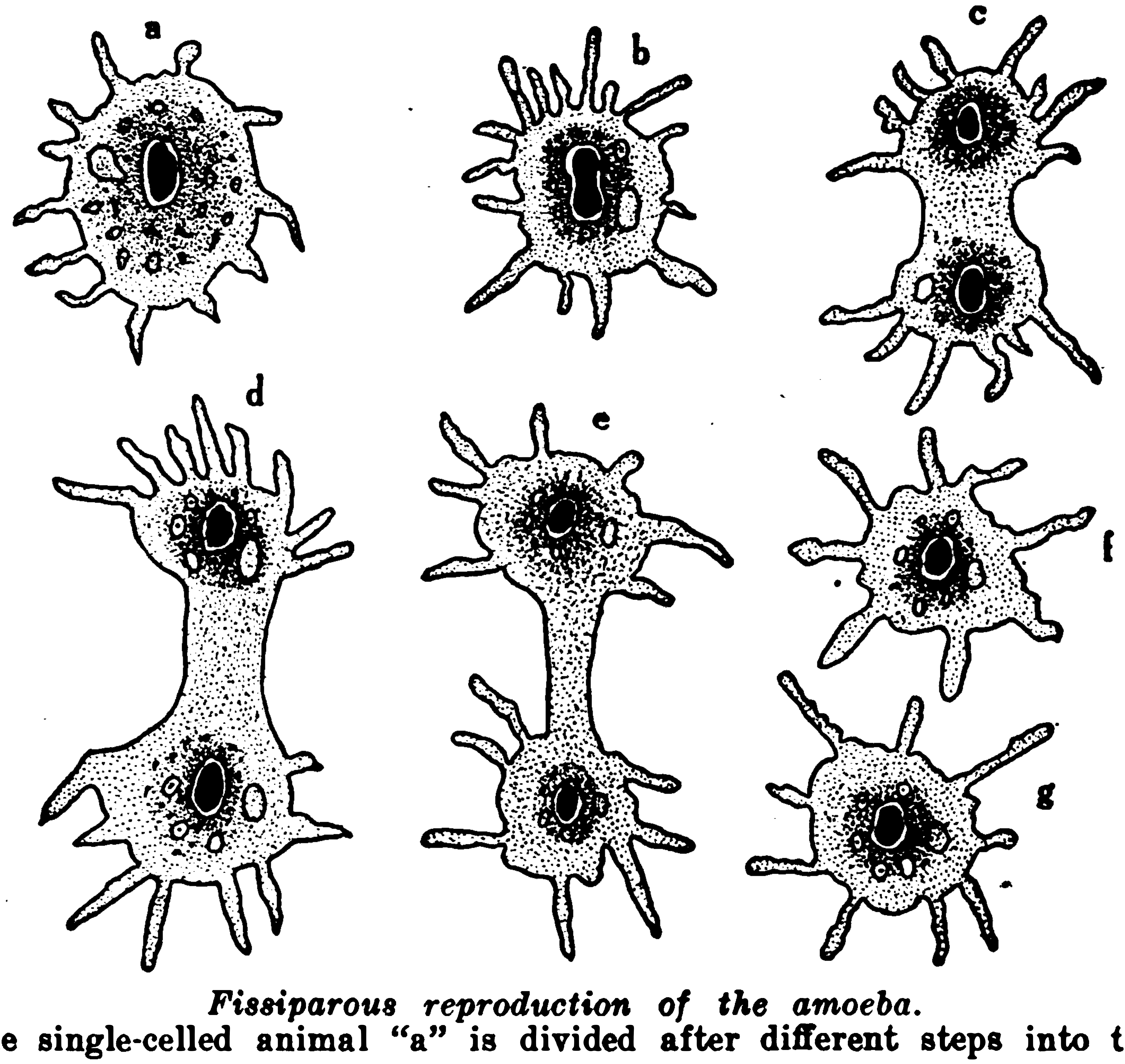
PHYSIOLOGY OF SEX

CHAPTER VI

CELL-DIVISION, MATURITION, IMPREGNATION

The main function of the genital glands is the production of germ-cells, the spermatozoa in the male and the ova in the female. This production is effected by means of cell-division.

CUT XXVII.



Fissiparous reproduction of the amoeba.
The single-celled animal "a" is divided after different steps into two animals, "f" and "g."

The division may be direct as found in the fissiparous reproduction of the amoeba. As soon as the cell reaches a certain size, it divides itself into two cells. The more complicated form of cell-division is the indirect division called "Mitosis" or "Karyokynesis."

As shown before the cell consists of two main parts, the smaller part called the nucleus and the larger portion called the cytoplasm. The nucleus shows in its interior a linin net and deeply staining granules. Because of this quality they are called "chromatin." The cytoplasm in the close proximity of the nucleus contains minute granules, situated either singly or in pairs which are called "centrosomes."

In the indirect division the nucleus is divided by a complicated process. Simultaneously the cytoplasm and the membrane are also cleft in two parts. In the typical cell division two parallel series of changes occur nearly simultaneously, one affecting the nucleus, the other the cytoplasm. The chromatin which is usually (Fig. A, Cut XXVIII) in form of scattered granules, arranged along the linin network, becomes aggregated together in certain definite areas (Fig. B), forming usually a convoluted thread or skein. This skein appears either in form of a long filament or divided up into a series of segments called "chromosomes" (Fig. C). The number of chromosomes is constant for each species of plant and animal. Thus, in the common mouse these chromosomes are twenty-four in number, in the onion sixteen, in the sea-urchin eighteen, etc. The number is always an even one. By this time the nuclear membrane has disappeared, and the chromosomes appear usually as a collection of bands lying free in the cytoplasm (Fig. D).

At the same time, another series of changes has gone through the centrosome and the cytoplasm in the cell-body. The centrosome assumes an ellipsoid form, constricts transversely into a dumb-bell-shaped figure (Fig. B), and divides into two daughter centrosomes. Around each of them is gradually developed a stellate figure composed of a countless number of delicate fibrils, radiating out in all directions from the centrosome as a centre. The entire constellation is called "aster." The two asters grow in size progressively as the two centrosomes

CUT XXVIII.

A
B
C
D
E
F
cy
n
c
nu
l
sk
a
cs
ch
ch
cs
a
u
mf
G
.H
I
K
L
cf
u
u
ch
c
n

Mitosis or indirect division of a cell.

cy, cytoplasm; n, nucleus; c, centrosome; nu, nucleolus; l, linin; sk, skein; a, aster; cs, central spindle; ch, chromosome; u, U-shaped loops; mf, mantle fibres; cf, connecting fibrils.

move apart toward the poles of the cell (Fig. C). Between the two asters a spindle-shaped system of delicate fibrils appears stretching from one aster to the other which is called "central-spindle" (Fig. D). The two asters together with the central-spindle represent the "Amphiaster."

At this point the centrosomes or the asters and the chromosomes begin to work together. A system of fibrils grows out from each aster which attach themselves to the individual chromosomes. The latter bent into U-shaped loops arrange themselves in a circle around the centre of the spindle and form the "equatorial plate" (Fig. E).

The chromosomes are now longitudinally split, and the halves move toward the poles as if drawn by the mantle fibres (Fig. F). The loops are still connected with each other by these connecting mantle fibres (Fig. G and H).

The new U-shaped loops form now new skeins at each pole (Fig. I). The chromatin granules now separate along the thread of the linin network, and the new nuclear membranes are formed (Fig. K).

Simultaneously with the forming of the two daughter nuclei the cell-body constricts across the middle of the somewhat elongated cell. The constriction increases until a complete division in the equatorial plane of the spindle has taken place. The result is the formation of two separate daughter cells (Fig. L).

Maturition.—This mode of cell division is made use of by the organism in the maturing of the germ cells into gametes. Before the conjugation of the ovum with the spermatozoon takes place, most ova extrude two polar bodies in the following way. Twice a division of the ovum takes place, each time into two quite unequal parts. The smaller, called polar bodies, remain near the periphery of the egg cell and are extruded later on. The same phenomenon is observed in the spermatocytes. The immature germ cell can neither impregnate nor become impregnated respectively, until, by a twice repeated cell division, a part of the nuclear substance has been cast off. Only after this has been effected does the germ cell become a gamete (a marriageable cell, from the Greek word γαμέω, I marry), i. e., a cell capable to impregnate or being impregnated.

This maturition of the germ cell has hitherto been veiled in a mystery, which did not admit any plausible explanation. Why is the loss of half of the chromosomes necessary? Nowadays it has been accepted by most of the biologists that maturition stands in close connection with Mendel's law of segregation.

The learned monk Mendel, in his convent garden, made several important discoveries concerning the heredity of living organisms. He first discovered the quality which he called "unit characters." Unit characters are, in the first place, the characteristics of the species, such as the number of the fingers. Unit characters are further characteristic of the sex, as the beard in the male and the breast in the female. Lastly there are the individual unit characters, as black hair or blue eyes. Unit characters are controlled by determiners which are either dominant or recessive. Unit characters, for this reason, do not blend. The color of the eyes, for example, is a unit character, and black is the dominant color. Hence when a black animal or plant is crossed with a white one, the hybrid is always black. The black type predominates in the influence upon the hybrid, while the type of white exercises the lesser influence.

The second phenomenon Mendel discovered is that of segregation. By segregation is understood the separation of opposite determiners. Every unripe ovum or spermatocyte in the hybrid plant or animal, contains, for example, white and black determiners, but the ripe ovum or spermatozoön contains only one kind of determiners, either white or black, that is, during the ripening of the germ cell into the gamete one kind of the determiners has been eliminated.

Segregation, therefore, means that the gamete, or sex cell after maturition, has either dominant or recessive determiners, never both. Segregation thus affects the purity of the gametes. The matured ovum and spermatozoön are always pure, even in the hybrid plants or animals. Accordingly, when a spermatozoön, with a white determiner impregnates an ovum with a white determiner, although both originated in black hybrids, the zygote, or the impregnated cell, will be a pure white. When a black ovum is impregnated by a black spermatozoön, the zygote will be a pure black. If the ovum is black and the spermatozoön is white or the ovum is white and the spermatozoön is black, the zygote will also be black, but a black hybrid.

Black + black = black, 25% pure.
Black + white = black, 25% hybrid.
White + black = black, 25% hybrid.
White + white = white, 25% pure.

Thus, when a black bean e. c. is crossed with a white bean, all the offspring in the first generation will be black but hybrids. When two of these hybrids are then crossed, the dominant color black will be represented by 75 per cent. of the offspring and the recessive color white by 25 per cent., i. e., the offspring in the second generation, although both parents are black, will be three-fourths black and one-fourth white. For the gamete of two hybrid parents is always pure. The zygote of two hybrid parents is either pure or hybrid. When the two gametes are similar, the zygote is pure and is called homozygous, when the two gametes are dissimilar, the zygote is heterozygous. Hybrids, by the faculty of segregation, produce in the first generation of hybridism, fifty per cent. homozygous zygotes (25% pure whites and 25% pure blacks) and fifty per cent. heterozygous zygotes (all hybrid blacks). Hence the apparent paradoxical phenomenon that when a pure blond is married to a pure brunette, all the children are brunette, while when both the parents are brunette, but hybrids, the offspring will be twenty-five per cent. blond and only seventy-five per cent. brunette. The blond being recessive can only be pure, while the brunette being dominant, may be either pure or hybrid.

This law, that the determiner in the protoplasm of the parent cell, or rather in the nucleus of the cell, always fixes the character of the progeny, holds good only of the unit character. Many individual characters are fluctuations and play no part in Mendelian heredity. Bodily modifications, resulting from environing conditions, are not Mendelized. Most of the human traits Mendelize, such as stature, span, size of head, shades of color of hair and eyes, hair curliness, pulse rate, digestion and the psychic traits, such as determination, cheerfulness, alertness, resistance to fatigue. Some anomalies also depend upon the determiners and Mendelize, such as colorblind-

A
s
on
p
B
cn
sn
sc
C
on
sn
cn
af
D
cho
chs
dc
E
spc
F
nn

Diagram illustrating the fertilization of the egg after Boveri.

A, egg surrounded by spermatazoa, one penetrating the membranes, the cytoplasm sending at "p" a hill-like processus to meet the spermatozoön;

ness, night blindness, albinoism, brachydactylism (only two finger joints instead of three), syndactylism, polydactylism, keratosis, hemophilia, cataract, deaf-mutism, imbecility, Hutchinson's chorea, epilepsy, and some forms of insanity.

The Mendelian law of segregation has somewhat lifted the veil in which maturition was wrapped. Every germ cell, being a product of two parent cells, is in one way or other a hybrid. By casting off half of the chromosomes during its maturing, it becomes pure. The gamete is thus always pure and ready for impregnation.

Impregnation.—The process of impregnation is about the same in most many-celled animals. As soon as the head of a single spermatozoön enters the egg-cytoplasm, a new membrane is formed around the ovum which effectually prevents the entrance of any other spermatozoa. The head and the middle piece penetrate now into the egg, the tail usually remaining imbedded in the membrane where it soon degenerates.

A few moments after the spermatozoön has entered the egg, a system of radiation appears around the middle piece which develops into an aster, surrounding the centrosome of the sperm cell (Cut 29, Fig. B.).

The sperm nucleus now increases in size, and its chromatin changes into a reticulate form. Sperm aster and sperm nucleus, the aster preceding, now move toward the egg nucleus. As the nuclei approach each other the sperm nucleus increases still more in size, until both become almost of the same size (Fig. C.).

The chromatin network of each nucleus now breaks up

B, the tail of the spermatozoön is vanished, the sperm nucleus preceded by its centrosome is moving towards the egg nucleus which shows a chromatin reticulum; C, egg nucleus and sperm nucleus are near each other, between them the aster fibrils; D, the centrosome has divided, the chromatin has taken the form of chromosomes; E, first cleavage of the chromosomes, the splitted chromosomes are lying on the equatorial line; F, the cleavage is complete, the two-celled stage; s, spermatazoa; on, nucleus of the ovum; p, hill-like processus; sn, spermatozoön-nucleus; sc, spermatozoön centrosome; cn, chromatin-net; af, aster fibrils; cho, chromosome of the ovum; chs, chromosome of the spermatozoön; dc, divided centrosome; spc, splitted chromosomes, the lighter that of the spermatozoön and the darker those of the ovum; nn, new nuclei, each containing four chromosomes, two from the ovum and two from the spermatozoön.

into a number of chromosomes and the nuclei come into contact and fuse together. The centrosome, together with its aster, divide now into two parts, and the two daughter centrosomes move apart to the opposite poles of the ovum, and the typical amphi-aster of cell division, as above described, is formed (Fig. D.).

The nuclear membranes now disappear and the chromosomes are drawn together into the equatorial plate where each splits longitudinally. The halves are drawn by the mantle fibrils toward the opposite poles where they are transformed into two daughter nuclei (Fig. E.). In the meantime the cytoplasm has also divided. The result are two new cells. This process of division is repeated continuously in each of the resulting generations of cells. From the mass of cells thus formed develops the new organism.

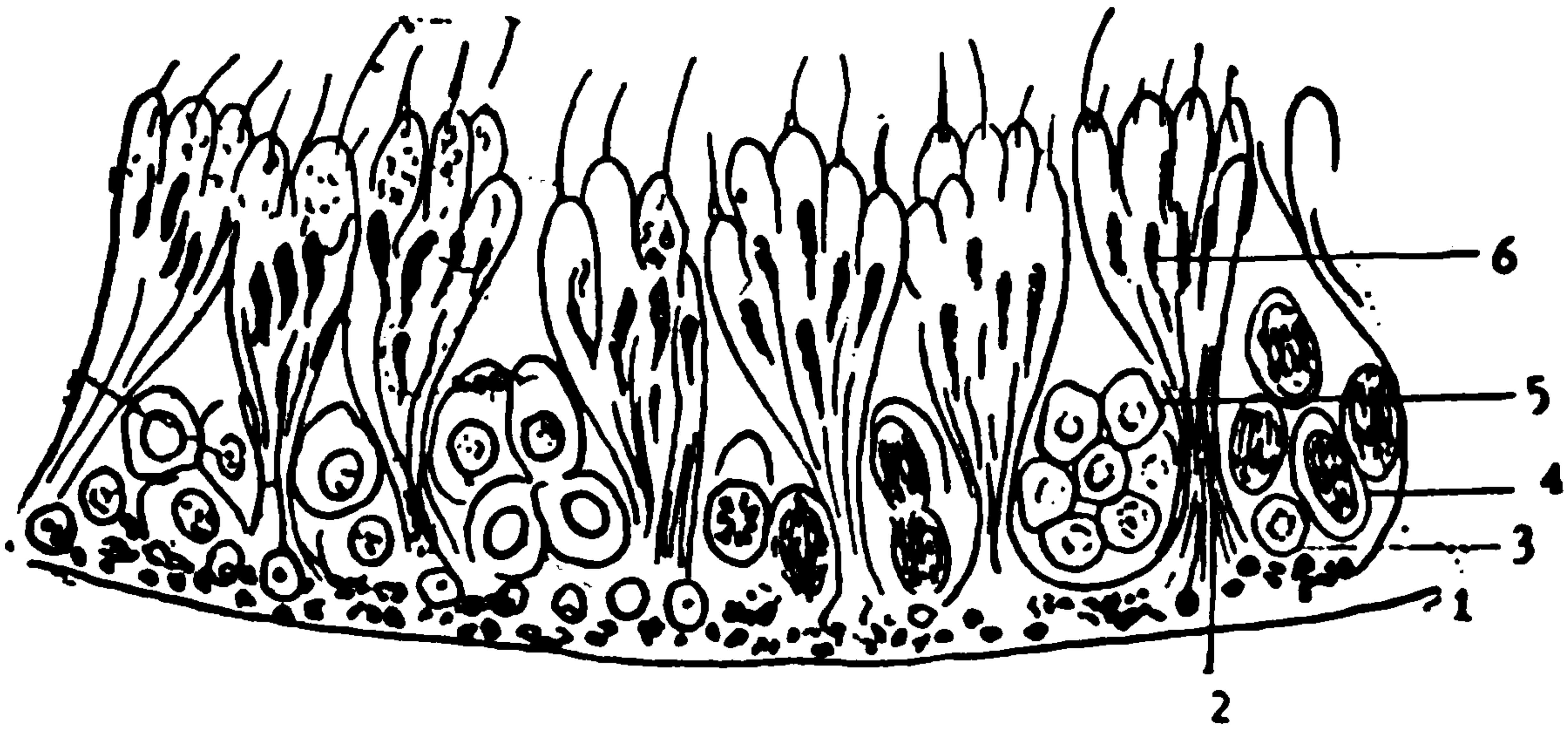
CHAPTER VII

THE FUNCTION OF THE MALE GENERATIVE ORGANS

Testicles.—The function of the testicles is threefold. There is first the inner secretion of certain substances, spermines, which are the cause of the male secondary characteristics. Eunuchs who have been operated upon before puberty show feminine traits in their appearance throughout their lives. They have sloping shoulders, flabby muscles, beardless faces, high-pitched, squeaky voices and festoons of fat on breasts and hips. Secondly, certain stimuli starting from the testicles serve to increase the tonus of the centres of erection. The main function of the testicles is the production of spermatozoa.

Spermatogenesis.—The testicles belong to the class of tubulous glands. The tubules are through the greater part of their course convoluted, tubuli contorti, toward the end they become straight, tubuli recti. The wall of the convoluted tubules consists of three layers, (1) an external connective tissue layer, (2) a middle basement membrane, and (3) interiorly, an epithelial lining. The epithelium consists of two kinds of cells, first the supporting or the sustentacular or Sertoli's cells and secondly the glandular cells.

CUT XXX.



Spermatogenesis.
1, basement membrane; 2, Sertoli's or sustentacular cell; 3, spermatogone; 4, spermatocytes; 5, spermatids; 6, heads of spermatozoa.

When in activity, the glandular cells show three different strata, which represent the three different stages of spermatogenesis. The first stratum, the spermatogones, lie against the basement membrane. They soon begin to increase by cell division and move toward the centre of the tubule. During this movement they increase in size and show the different stages of mitotic division. These enlarged cells are called spermatocytes and form the second stratum. The cells produced by the mitosis of the spermatocytes constitute the third stratum and are called spermatids.

During the transformation of the spermatocyte into a spermatid a reduction of its chromosomes to one-half the number, specific for the species, takes place. This reduction represents the maturition of the sperm-cell, when the segregation of the unit characters is effected. A spermatid is, therefore, already a gamete, i. e., a reproductive cell in the reduced condition.

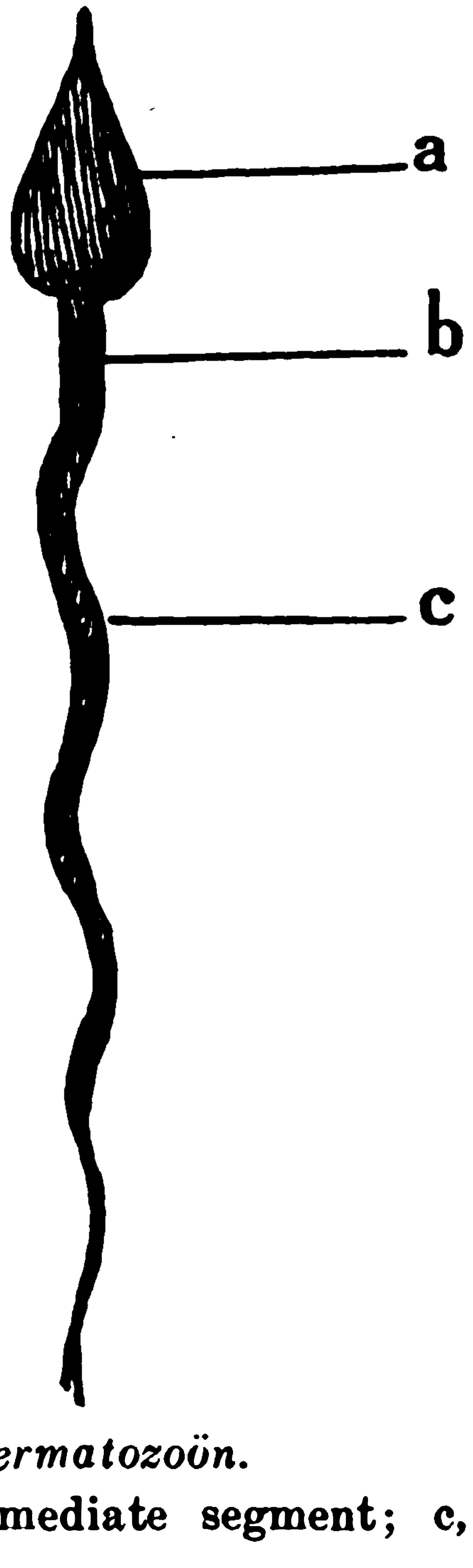
The spermatids are small round cells which line the lumen of the seminiferous tubules. The spermatids soon become ovoid. The nucleus forms the head, and the cytoplasm is drawn into a tail-like processus. In this stage the spermatids are called spermatozoa. A Sertoli's cell, together with a group of developing spermatozoa attached to its central end, is called spermatoblast.

The epithelium of the tubuli contorti thus consists of three strata, first of the stratum of the spermatogones, lying against the basement membrane, secondly of the stratum of spermatocytes which are spermatogones in the state of mitosis, and thirdly of the stratum of spermatids which are transformed spermatocytes. The spermatozoa are spermatids which have assumed their permanent shape.

The spermatozoön is divided into three parts, the head, which is the modified nucleus of the male reproductive cell, the intermediate segment, which is the cytoplasm of the cell, and the tail, which is a veritable vibrating cilium, as found in ciliated epithelial cells.

The spermatozoa soon detach themselves from the spermatoblasts and wander into the seminiferous tubules toward the rete vasculosum and epididymis. The spermatozoa possess their own motion. The head is propelled forward by a whip-like wriggling of the tail. The rate of movement is 1.2 to 3.6 millimeters a minute. Water checks the movement and causes the tail to curl up. Concentrated solutions of salts, sugar, albumen and urea may revive the spermatozoa to former activity. Metal salts and acids arrest the movements, while caustic potash and soda invigorate them. Even thin and weak acid solutions, as urine and the vaginal contents,* are harmful, while

CUT XXXI.



Spermatozoön.
a, head; b, intermediate segment; c, tail.

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* This quality may explain the Talmud's (Berachoth 60a, Nidah 31) assertion that if the female orgasm occurs first, the child is of the masculine sex, while when the male orgasm precedes that of the female, a girl is born. When the male orgasm occurs first, the semen is discharged within the acid vaginal contents. The spermatozoa are, therefore, weakened, and a girl is born. When the woman's orgasm occurs first, the semen is then ejaculated into the alkaline cervical secretion which was expelled with Kristeller's plug. Hence, the spermatozoa

alkaline solutions are favorable to the spermatozoa. In spermatozoa, which have died gradually after ejaculation, the tail is outstretched or slightly curved, while in those discharged dead, the tail is rolled up in a spiral.

Seminal vesicles.—The seminal vesicles have several functions. The internal secretions serve directly as an excitans of the sexual impulse. The distension of the vesicles reflectorily stimulates the sexual centres. It is a well-known fact that the distention of the vesicles in strict continence gives rise to frequent erections, just as well as the full bladder, constipation, lithiasis, and diseases of the prostate or of the rectum.

The main functions of the vesicles are three in number. The vesicles serve, in the first place, as a reservoir for the testicular secretions. The other function consists in the reabsorption of the unejaculated sperma. The third function is to furnish a fluid for the dilution of the very thick testicular secretion and a medium where the spermatozoa can best carry out their motions.

The seminal vesicles secrete a peculiar mucus, which is thick, fibrinous, glairy, and albuminous. This secretion constitutes the bulk of the semen.

Prostate.—The prostatic gland has a double function. It is the main point wherefrom the stimuli for the sexual impulse start. The internal secretions of the prostatic parenchyma send libidinogenous substances into the blood. The colliculus, rich in nervous elements, sends also out nervous libidinogenous stimuli. The principal function of the prostate is its secretion which imparts to the otherwise sluggish spermatozoa their lively movements.

The secretion of the prostate is thin, milky, translucent, amphoteric or slightly acid. It contains the base spermin which

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remain strong and vigorous and a boy is born. The modern theory of sex is that it is determined by the germ-cells as every other unit character. Every spermatozoön and ovum possess originally male and female determiners. But during the maturition the determiners of one sex are cast off, and the gametes are either male or female. Hence, when the ovum is male, only a male spermatozoön will be admitted within its interior, and a boy will be the result. If the ovum is female, only a female spermatozoön will be able to penetrate it, and a girl will be born.

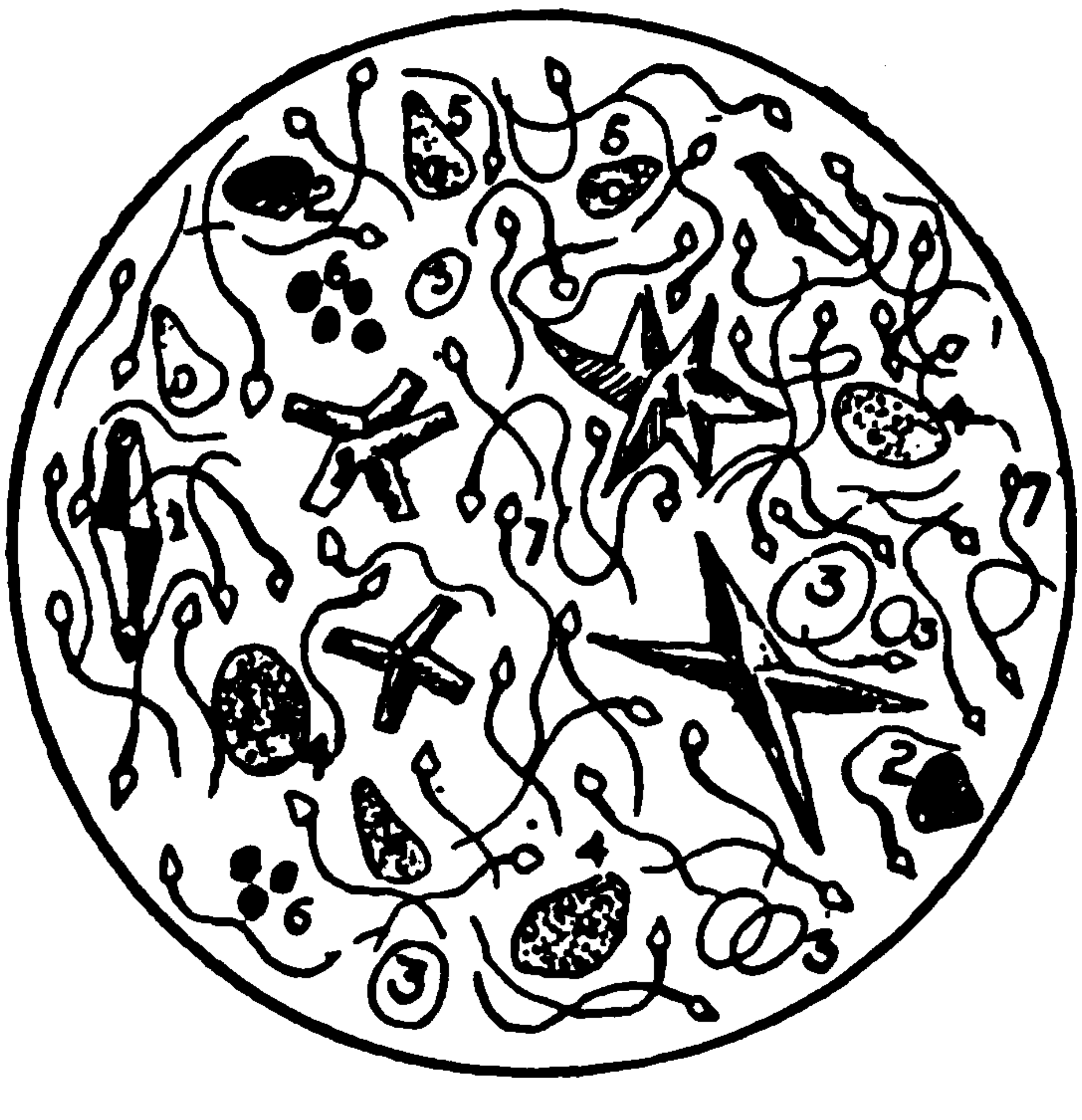
causes the peculiar seminal odor. The secretion gives to the inert spermatozoa their peculiar motion and life.

Cowper's glands.—The Cowper's glands secrete a mucous albuminus fluid of alkaline reaction. The secretion takes place before the ejaculation of the semen.

Urethral glands.—The urethral glands secrete a viscid clear fluid. The secretion of these glands, together with that of Cowper's glands, serve first as a lubricant for the walls of the urethra. The other function is to neutralize the contents covering the urethral walls. The latter are ordinarily bathed in acid urine. This acidity would harm the spermatozoa.

Semen.—The semen is composed of the secretions of the testicles, seminal vesicles, prostatic gland, Cowper's glands and the urethral glands. The semen is a thick, colorless, gelatinous, opalescent, non-transparent, viscid fluid, resembling boiled starch. It possesses a specific odor sui generis, due to the presence of phosphate of spermin. Its specific gravity is higher than that of water, its reaction is alkaline. It is soluble in water and acids, and is coagulated in alcohol. If it is let stand in a test tube, two layers will be formed, a lower one opaque, consisting of spermatozoa and other cellular elements,

CUT XXXII.



Normal sperma.

1, Boettcher's crystals; 2, amyloid bodies; 3, hyaline bodies; 4, testicular cells; 5, urethral epithelia; 6, lecithin bodies; 7, spermatozoa.

and an upper one turbid and translucent, with only a few cells and detritus. The two layers are of about equal thickness.

The semen consists of about ninety per cent. water and ten per cent. solids. Of the solids sixty per cent. are organic substances, thirty per cent. earthly phosphates, and ten per cent. sodium chloride. When a drop of fresh semen is observed under the microscope, it is found full of motion, as if an ant-hill had been stirred up. This motion lasts for about twelve hours. It is caused by the living spermatozoa. The number of spermatozoa in an ordinary emission, of about ten grammes, is about two hundred to three hundred millions. Besides the moving spermatozoa, there are found a certain number of lecithin globules. Their size is about half the size of a red blood corpuscle. When semen is let stand for a certain time, Boettcher's crystals, consisting of phosphate of spermin, are formed from the base which gives to the semen its peculiar smell and which is derived from the prostatic secretions. The semen also shows the presence of different kinds of epithelia, the pavement epithelia from the fossa navicularis urethra, the round cells from the prostate, and the columnar epithelia from Cowper's glands.

Erection.—The male sexual activity consists in the essential features, intromission and ejaculation. For intromission erection is an absolute necessity. The lumen of the vagina is only virtual, there is no real lumen. It follows that only an unflexible body could penetrate into this organ, where the semen has to be deposited for the production of the new being. For this reason, it is prerequisite to copulation that the penis, which is normally in a state of flaccidity, should obtain the required rigidity. This rigidity is gained in the following way.

The tonus, which is present in all the blood-vessels of the body, is the cause that the arteries of the corpora cavernosa penis have only a virtual and not a real lumen. For between the layers of the circular muscular fibres of these vessels is found a layer of longitudinal fibres which narrow the lumen and almost entirely compress it.

When the tonus relaxes, the blood precipitates into the enlarged vessels and the cavernous spaces, and an active increase in the amount of arterial blood is the result. Through the increase of the lumen of the arteries and caverns, the veins are compressed and the blood cannot flow out of the cavernous bodies. Thus the active increase of arterial blood serves as a check of the reflux of the blood through the veins by the pressure of the distended arteries and caverns upon these veins. Besides this check, the vena profunda cummunis, by which the blood of the corpora cavernosa penis has to return, passes through the unstriped muscular fibres of the musculus transversus perinei profundus. Now, this muscle contracts synchronously through the same influence of the nervi erigentes which caused the relax of the tonus in the arteries. The contraction of the muscle causes the compression of the vena profunda and prevents the blood from flowing off. Besides the muscular transversus perinei, the musculus ischio-cavernosus which arises from the os ischii and encircles the radix of the penis, as well as the musculus bulbo-cavernosus by compressing the bulbus urethrae will, both, at their contraction, prevent the blood from flowing off. In this way there is not only an active increase in the amount of arterial blood, but also an abrupt decrease in the amount of venous blood, flowing out of the penis. The corpora cavernosa, therefore, become of almost cartilaginous hardness, and the penis reaches the state of rigidity, necessary to the performance of the male sex-act. When erection is complete the contraction of the musculus erector penis draws the organ up against the abdomen and gives it the same direction as that of the vagina.

Colliculus.—With the erection of the corpora cavernosa, the colliculus also swells and almost fills up the entire lumen of the prostatic urethra. In this way the bladder which has already been closed by the contraction of the sphincter, is closed up more tightly, so that not a drop of urine could escape. The erection of the colliculus also causes the orifices of the ejaculatory ducts to take the direction forwards toward the pars membranacea.

Urethra.—At this stage the urethra obtains an actual lumen. Through the net of veins which surround the mucous membrane of the urethra and through the turgescence of the corpus cavernosum urethrae, the canal of the urethra opens and remains gaping through the entire duration of the erection. In this way it is admirably fitted to give a free passage for the semen. In the mean time the urethral glands are constantly secreting their viscid clear fluid, which, together with the secretion of the Cowper's glands, provide a lubricating and protecting coat for the urethra and neutralize the contents of the urethral walls which are otherwise bathed in acid urine.

Ejaculation.—The last important step of the male sexual act is ejaculation. The spermatozoa leave the lining of the tubuli contorti and wander through the tubuli recti to the rete vasculosum and hence through the vasa efferentia to the head of the epididymis. They continue their wanderings through the epididymis and vasa deferentia until they reach the seminal vesicles and the ejaculatory ducts. During sexual tranquility and in a normal state of health, the ejaculatory ducts, owing to the narrowness of their diameter and the oblique direction of their orifices, are sufficiently compressed to prevent the semen from reaching the urethra. The semen, therefore, remains in the seminal vesicles until needed for ejaculation. If not needed in due time, it is, as a rule, reabsorbed, and the overflow, if there be any, is discharged during sleep, accompanied by libidinous dreams.

Coincident with erection the entire situation changes. Before ejaculation the testicles are forcibly drawn up to the external rings of the inguinal canal, by the action of the cremaster muscle. Through the contraction of the epididymis and the coni vasculosi, the seminal fluid is propelled toward the vasa deferentia. Through the peristaltic movement of the vasa deferentia and the seminal vesicles, the semen is pressed into the ejaculatory ducts. The latter, by means of the muscular layer in their walls, forward the semen to the prostatic urethra. The action of the ducts is at this moment facilitated by the changed direction of their orifices. The change takes place through the turgescence of the colliculus. The swelling of the colliculus and the contraction of the external sphincter of the bladder prevent the semen from flowing backward into the bladder.

At this stage the muscular substance of the prostate contracts and squeezes out the prostatic fluid into the urethra. The fluid had been stowed up in the follicles until there was a demand for it. All these secretions of the testicles, seminal vesicles, and prostate, meet synchronously in the prostatic urethra and are there temporarily stowed up.

The muscular layer which surrounds the membranous portion of the urethra is a veritable sphincter, the contractions or dilatations of which will propel or retain the semen. The semen pouring from the ejaculatory ducts and the secretion of the prostate are steadily forced forward. But, retained by the contracted sphincter externus, the semen is forced into the bulb of the urethra, as the place of least resistence. In this way the bulbous part of the urethra becomes distended and serves as a temporary reservoir for the semen before ejaculation. By reflex excitation, this distention causes spasmodic contractions of the musculus bulbo-cavernosus and clonic contractions of the accelerator urinae. The contractions of these two muscles overcome the contractions of the sphincter, i. e., the muscular layer of the membranous portion of the urethra, and the semen is driven forward and gushes out of the meatus, in several jets, through the open and well-lubricated canal of the urethra.

Nervous control of erection.—The mechanism of erection and ejaculation is controlled by six centres, the three cerebral, one in the medulla oblongata, and the two spinal. Erection may be caused by the stimulation of the cerebral centre of voluptas. Impressions originating in the brain, as sexual thoughts, may evoke vigorous erections. There is no function of the human economy over which the mind exerts a more powerful influence than over that of sex. The imagination, says Hammond, is always a more potent stimulant of sexual desires than the physiological incentive supplied by nature. Besides by imagination, the cerebral centre may be excited by impressions conveyed through the senses. Sight, smell, hearing, and in some pathological states even taste are well known to convey sexual stimulation to the brain. The sense of touch has such an influence over the generative function that it is considered the inseparable companion of sexual activity.

Erection may further be stimulated by excitation of the centre in the spinal cord. The direct electrical excitation of

CUT XXXIII.

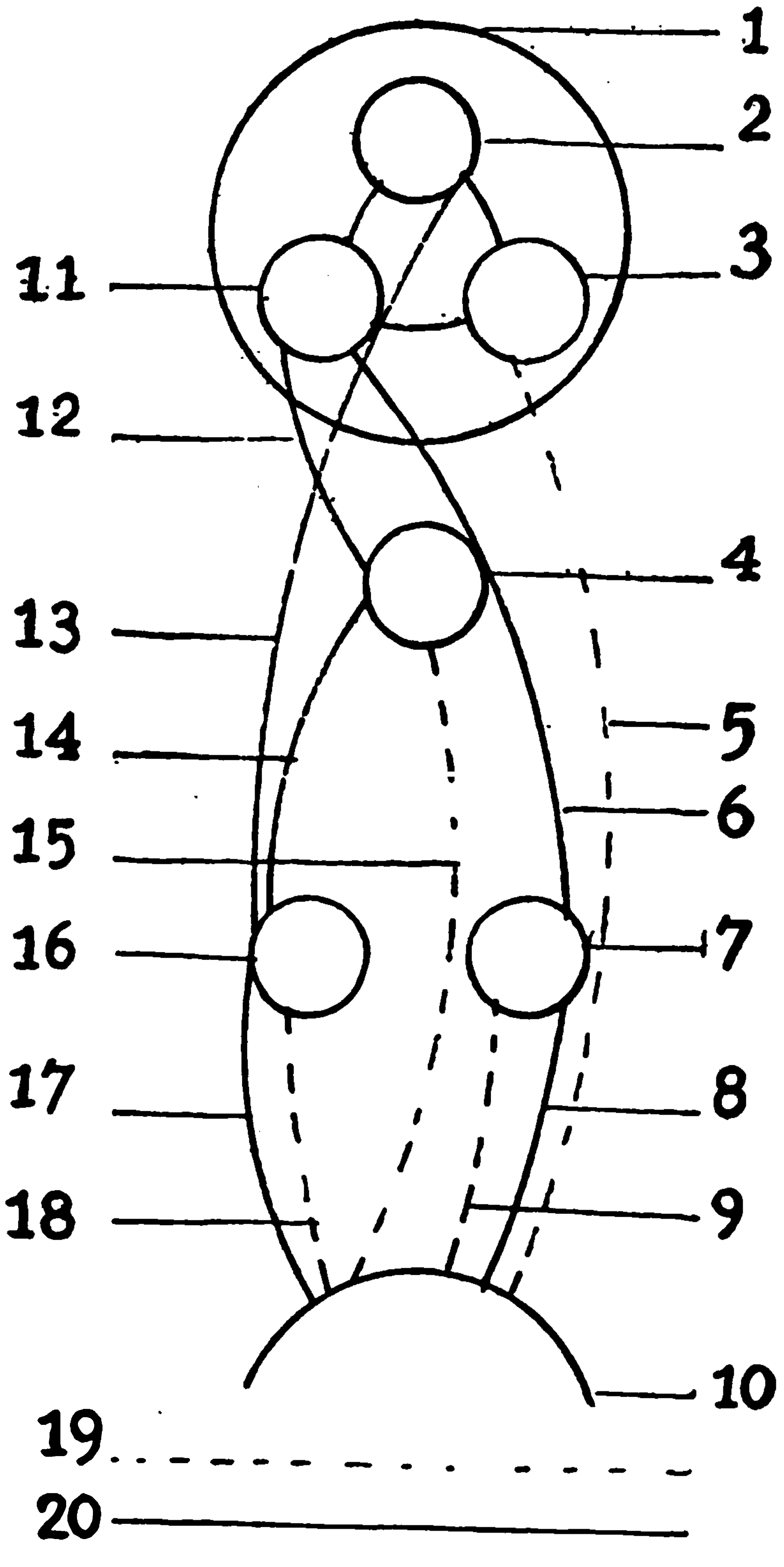


*Diagram of nerves and centres.**

1, brain; 2, centre of inhibition; 3, centre of libido; 11, centre of voluptas; 4, vasodilatory centre in the medulla oblongata; 16, centre of erection; 7, centre of ejaculation; 10, genitals at the periphery. The broken lines designate centripetal nerves, the solid lines denote centrifugal nerves.

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* Explanatory remarks: When a voluptuary thought originates in the centre of voluptas 11, it is transmitted by fibre 12 to the vasodilatory centre 4 in the medulla oblongata, hence by fibre 14 in the spinal cord to the centre of erection 16 in the lumbar part of the cord; hence through the nervi erigentes 17 to the genitals at the periphery 10, where it responds by an erection. The excitation of the erection is then, if strong enough, transmitted through the centripetal

the spinal cord in dogs evokes vigorous erections. The irritation of the spinal cord in some spinal diseases often produces erections. Sleep, while lying on the back, is known to produce vigorous erections, by increasing the flow of blood to the spinal cord and by allowing the blood to settle in the medulla oblongata and in the cord, so as to produce a passive congestion.

Erections may finally be evoked by the stimulation of the peripheral nerves at the genitals as on the glans and on the skin of the penis. Especially the prostatic urethra and the colliculus are recognized as the most sensitive area, the focal point of the nervous impressions on the genital system. Pressure of the metal sound on the prostate or its cauterization, tumors, calculi and inflammations, e. c., gonorrhoea, may often excite erections. The prostatic mucous membrane is supposed to be the seat of the pleasurable sensations. During any kind of sexual activity, the prostatic area is intensely congested, and its nerves are in a high state of tension. Excitations at the neighboring parts of the genital organs, as evoked by hemorrhoids, stone in the bladder, full bladder, worms or full rectum, may also produce erections.

The peripheral excitations of the genitals are transmitted to the central nervous system, i. e., the centres in the pons and in the medulla, by reflex action. From these centres the

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or sensory nerve 9 to the centre of ejaculation 7; hence again through the centrifugal ejaculatory nerve 8 to the periphery, where ejaculation takes place.

When an excitation originates at the periphery 10, as in sleep, it is transmitted through the sensory nerve 18 to the centre of erection 16, and through nerve 15 to the vasodilatory centre 4; hence back to the periphery by the nerves 14 and 17, after the inhibitory nerve 13 has been paralyzed. The excitation of the erection is then transmitted, as previously described, through nerve 9 to centre 7 and nerve 8 to the periphery where ejaculation takes place. In either case the excitation of the ejaculation is then carried through the sensory nerve 5 to the centre of libido 3 and is there experienced as a pleasurable feeling.

When the centre of erection 16 is directly irritated, for example, by electricity, after the spinal cord has been severed, the stimulus is directly transmitted through nerve 17 to the periphery 10 to respond with erection. The same road is taken by the excitation of the centre of erection 16 during sleep.

In spermatorrhoea the stimulus at the centre of voluptas 11 is directly transmitted through nerve 6 to the centre of ejaculation 7, hence through nerve 8 to the periphery 10, and ejaculation takes place without erection.

stimulus is conveyed to the centres of erection in the lumbar region. If the individual is in a state of unconsciousness as in sleep, the stimulus at the periphery takes the direct road to the centre of erection. The excitation of this centre is then carried by the way of the nervi erigentes to the corpora cavernosa.

Centre of inhibition.—All the nervous elements, the cerebral centre of voluptas or sex-desire, the spinal centre of erection, and the nerves at the periphery, not only at the genitals, but the nerve endings of the skin through the entire body, work in perfect harmony. Hence a man in full vigor of virility would have vigorous erections at the slightest touch or even sight of a comely woman. Given our present mode of life, with the ubiquitous opportunities for such sights at all times, normal healthy men would have to walk around on the streets in a state of permanent priapism, but for the cerebral centre of inhibition. The influence emanating from this inhibitory centre works upon the spinal centre to prevent erection. When the influence of this centre is removed, erection is facilitated. When the spinal cord of a dog is severed in the lumbar region, the irritation of the genitals more readily provokes erection. With the removal of the inhibitory influence during sleep, the least excitation of the genitals causes vigorous erections. When the stimulation of the inhibitory centre is unusually increased, as in neurasthenics and other nervous disorders, erections fail to appear, when they are most desired.

Thus, by the inhibitory action of the brain, the tonus of the centre of erection preserves the equilibrium, and it requires longer preparations and more intense excitations than is ordinarily furnished in social intercourse to evoke erections, necessary for the performance of the sexual act. When cerebral inhibition is removed, as in sleep, erections are facilitated. On the other hand, when the inhibitory influences are increased, as in a state of intense mental occupation or of depressing emotion, as fear of inability to consummate the act, or fear of detection, or at the loss of the object of one's affections, or in cases of extreme modesty or disgust, etc., erections may be prevented or entirely arrested. Hence the normal accomplishment of the sex-act requires complete absence of doubts, apprehensions, of any anxiety whatever, and want of confidence in one's own power. Otherwise the inhibitory influences will prevent a perfect erection.

Centre of ejaculation.—The centre of ejaculation has its seat in the level of the fourth lumbar vertebra. In a state of perfect health, the excitability of this centre is much lower than that of erection. Hence it requires more intense stimuli and longer preparation to produce an ejaculation than an erection. The best stimulus for this centre is the tender, soft, warm vaginal mucosa, when rubbing against the glans and the skin of the penis.

Orgasmus.—The complicated reflex nerve phenomena taking place in a complete and perfect male sexual act may be described as follows:

At the first voluptuous thrill of a physical pleasurable sensation, and at the first tactile excitation of the sensual organs, the cerebral centre of inhibition is at once paralyzed and its influence is removed. The centre of erection has now opportunity for the full display of its vasodilatory influences. The tonus of the genital vessels is removed, and an increased amount of blood flows into the arteries and caverns so as to render the penis stone hard. Through the increased blood supply and under the greatly increased nervous tension, the genital glands, the testicles, seminal vesicles, and prostate secrete an increased amount of their respective fluids. These secretions pour into the urethral bulb and distend the same. The excitations, radiating from this distension, serve to stimulate the centre of ejaculation, and the contractions of the muscles bulbo-cavernosus and accelerator urinae take place. The result of these contractions is the phenomenon of ejaculation.

Simultaneously with the ejaculation, the nervous tension, which was increased to the highest degree through the excitations of the different organs, is also removed. This explosion of the nervous tension during the crisis produces the pleasurable sensations which are known under the name orgasm* (from the Greek word ὀργᾶν, to swell with lust).

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* Many authorities (among others Rohleder, Berliner Klinik, 1909, Heft 257) claim that the libido, or the pleasurable sensations, originate

After ejaculation and the removal of the genital congestion, the paralysis of the inhibitory centre ceases, and the normal nerve tonus of the blood vessels gradually reappears. The influx of blood into the genital vessels is thus cut off, and the erection of the corpora cavernosa ceases. Only the colliculus remains yet swelled, for some time. For this reason micturition is impossible immediately after ejaculation. After the act follows a state of exhaustion, weariness, weakness and inclination to sleep. Although the frantic condition and the semi-delirium generally lasts a short time only, still it is sufficiently long to exhaust completely the strength of the ordinary organism. After a certain time of rest, sex connection in a healthy person is followed by a joyous feeling and fresh vigor. The head feels more free and easy, the body more elastic, and a greater disposition to physical and intellectual labor results.

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at the orifices of the ejaculatory ducts during the passage of the thick semen through these narrow openings. This hypothesis will not stand a critical analysis. People who began to masturbate in early childhood relate that for years they experienced orgasm without noticing the least trace of an ejaculation. One day, usually between the fourteenth and sixteenth year, they were surprised by the first ejaculation. Still there was no material change in the quality of the libido during the orgasm accompanied by ejaculation from that experienced during the previous orgasms without ejaculations. This tends to show that the libido experienced at the sexual paroxysm has its cause not in the removal of the material congestion but in the relief from the nervous tension. The orgastic paroxysm has its analogy in the epileptic crisis. The nervous tension in the epileptic patient is gradually increased until one day an explosion ensues, and the epileptic attack removes, so to say, the accumulated nervous energy. The patient is then relieved for a certain time. An analogous relief from the nervous tension is effected during the orgastic crisis, and the cause of the libido in men and in women is this discharge of nervous energy. The ejaculation of the few drops of semen or of Kristeller's plug is only an accidental incident, which may contribute to the well-being of the individual, just as the discharge from bladder and rectum, but which is not the cause of orgastic libido.

CHAPTER VIII

THE FUNCTIONS OF THE FEMALE GENITAL ORGANS

Functions of the ovary.—The ovary is lined by a layer of genital epithelia ("Keimepithel"), which undergo certain changes during the entire sexual life of the woman. The epithelia are continually transformed into ova. When a single genital epithelium leaves the ovarian lining to be transformed into an ovum it moves from the periphery toward the centre. It then surrounds itself with follicular epithelia and forms the Graafian follicle. Through its growth the Graafian follicle approaches again the periphery. All ripe Graafian follicles are, therefore, situated near the periphery of the ovary.

Ovulation.—About once a month a general congestion of the entire genital system takes place.* This congestion causes an effusion of serum and blood into the Graafian follicle and the rupture of the same. In this way the ovum is set free and is seized by the fimbriae of the Fallopian tube. The ovum begins now its journey towards the uterus. During its progress through the oviduct the maturition of the ovum, or the reduction of its chromosomes to half the number peculiar to its species, takes place by a double segmentation. The ovum is divided, twice in succession, each time into two quite unequal parts. The smaller segments, called polar bodies, remain near the periphery of the ovum and are extruded later on. The ovum is now ripe for fertilization.

According to Bischoff and Hiss, the impregnation takes place in the distal end of the tube. After impregnation the zygote continues its wandering by the current of the ciliated epithelia of the tube, towards the uterus. The ovum needs, according to Hensen, from three to five days, according to Bischoff eight days, to transverse this way, in the woman. It could not last any longer, says Von Winckel, because the uterine end of the tube, in the human female, has a diameter of only two to three millimeters, while the diameter of the ovum, in the second week of pregnancy, is three to six millimeters already. Hence, when a retardation, for one cause or another, takes place, a tubal pregnancy will be the result.

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* This monthly periodicity is attributed by some authorities to cosmic influences (the new moon and full moon). But since other vital processes also show a certain undulatory increase and decrease in strength (e. c. the systole and diastole of the heart), it is more probable that the periodicity of ovulation is due to an undulatory motion, where the length of the wave is about four weeks.

When the impregnated ovum has reached the cavity of the uterus it penetrates through the epithelium into the submucous fibrous tissues of the uterus, where it completes its development.

Internal ovarian secretion.—Besides the function of preparing the ova, the ovary has an internal secretion which is the cause of the female secondary characteristics. When both ovaries are removed before puberty, the time when the stamp of sex is becoming impressed on every part of the body, the essential feminine features fail to develop. The absence of the ovaries leads to the development of a colorless, neuter creature of angular form, strident voice, striding gait, and even of bearded chin.

Function of the Fallopian tubes.—The function of the ducts is to furnish a path for the ovum in its passage towards the uterus and for the spermatozoa on their way to meet the ovum. The current of the tubal ciliated epithelia is directed towards the uterus. In this way the ovum which does not possess self-motion, as do the spermatozoa, is carried towards its destination, while the spermatozoa have to swim against the current.

Menstruation.—The main function of the uterus is to serve as a couch or resting place for the fertilized ovum during its development. For this end a wound has to be set in the lining of the uterus to facilitate the grafting of the fertilized ovum, just as the gardner makes a slit for ingrafting the young shoot. The preparation of the ingrafting of the young animal is accomplished by the monthly changes in the uterus preceding menstruation. The monthly general congestion of the genital organs, necessary for the ovum to leave the Graafian follicle, also causes the uterine mucous membrane to swell from one to three millimeters in the thickness.* The mucosa becomes thus turgid and velvety. The epithelial cells of the endometrium swell and multiply. The openings of the uterine glands are enlarged, and a whitish, opaque mucus is poured out. The glandular cells are enlarged, and there is a multiplication of the round cells of the stroma. The cells are cloudy and filled with fat granules. This fatty degeneration involves the glandular cells, the cells of the inter-glandular tissue, and the cells of the blood vessels which are distended with blood. The endometrium or lining is thus prepared for the reception of the impregnated ovum. These alterations develop independently of the haemorrhage. The swelling begins a long time before the period and reaches its maximum only at this time.

If the ovum has become impregnated it is ready to respond to these preparations. If, however, nature's attempt to reproduce an individual of the species has been frustrated, and the ovum has not been impregnated, the latter has to be cast out, and all the preparations are eliminated. The exuberant epithelial cells are exfoliated. The delicate capillaries, engorged with blood, sweat drops of blood by diapedesis or burst and discharge their contents. The congested and engorged glands secrete and excrete profusely.

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* According to Pflüger (Veit's Handb. der Gyn. 1908, Vol. 3, p. 25) the pressure of the periodically growing Graafian follicle causes a continual irritation of the ovarian nerves, which, by reflex action, is the cause of the great congestion of the genitals. When the stimulus has reached a certain height, the congestion leads, on the one side, to the rupture of the follicle, on the other hand, to the menstrual change of the uterine mucosa. This theory has been abandoned, and the modern trend of opinion is to attribute the general congestion to chemical substances, thus returning to Brown-Sequard teachings that the periodical congestion is caused by a chemical substance which, produced within the ovary, enters the blood circulation.

According to L. Meyer, under the influence of ovulation, a continual production of substances, oophorines, necessary for the growth of the foetus, takes place. These substances circulate in the blood, and, when they are present in large amounts, cause a stimulation of the entire nervous system. This explains the nervous irritation and other phenomena of this period. During menstruation these substances are excreted.

G. Klein (Müncb. med. Wochenschr. 1911, p. 997) thinks that the oophorines cause a chemical change of the uterine mucosa and of the blood circulating in the latter, and are themselves chemically changed. They then leave the body simultaneously with the menstrual blood. Hence menstruation is a real catharsis, in the sense of Hypokrates, a freeing of the body from the toxic effects of the oophorines. The presence of the oophorines during this period accounts for the different smell of menstrual blood from ordinary blood. The peculiar smell from the mouths of some menstruating women may also be attributed to the presence of the oophorines in the body.

When pregnancy has once been established, menstruation ceases for the entire period the mother is nursing her offspring, be the nursing within the uterus during gestation or later on during lactation, with the breast. Both periods comprise the time when the mother has to give her vital fluids for the nutrition of her offspring.

This mingled mass of epithelial cells, blood and mucus leaves the body in form of menstrual discharges. Menstruation, therefore, is a retrograde process, in consequence of the failure of the impregnation of the ovum. The monthly flow is like the shedding of the leaves by the tree, the getting rid of some material the function of which has been frustrated and for which the economy has no more use.

Menstruation is thus the manifest phenomenon of the retrograde metamorphosis which ensues at the failure of the ovum to become fertilized. Where there is fertilization there is no menstruation. Hence, those women who marry immediately after menstruation sets in, at puberty,* and are impregnated and those women who are impregnated immediately after they finished nursing their babies, will seldom show the phenomenon of menstruation. This is the reason why menstruation is so rarely observed among animals.†

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* The Hindus recommend the marriage of the girl before the first menstruation has set in. Among many savages the first menstruation is the signal for marrying off the girl. Such women become impregnated with each succeeding child immediately after they have finished nursing the preceding one. By the time propagation ceases, the climacerium sets in. In this way these women only menstruate a few times during their lives.

† Another reason why menstruation is so rarely observed among animals is their posture. If the preparations preceding menstruation are for the purpose of ingrafting the fertilized ovum, it follows that menstruation must occur in all those animals in which the fertilized egg is fully developed to complete maturity within the interior of the mother. This is indeed what happens. All animals with so intimate an attachment of the foetal and maternal organisms that the foetal placenta cannot be detached from the mother without a haemorrhage, show the phenomenon of menstruation.

Menstruation was formerly regarded as the exclusive prerogative of woman, but we know now that woman shares the privilege with many animals. All warm-blooded animals that stand or walk erect, without exception, menstruate. The appearance of the discharge is simply due to posture. The process is going on in all quadrupeds, as the sheep, *The concubitalis function of the uterus.*—Another highly important function of the uterus is to serve as an organ of copulation. During the orgasm, at the moment of the highest excitement, the uterus descends deeper into the small pelvis.* It is assisted in the descent by the pressure of the abdominal

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the cow, the dog, the cat, etc., but on account of the position of the uterus (in quadrupeds the fundus of the uterus is situated lower than the neck) the blood is usually retained in that organ, reabsorbed through the lymphatics into the blood, and consumed in the vital process or eliminated through excretory glands.

In some animals the discharge consists of mucus. In dogs the writer saw real blood. It is only a play of nature, that in one species the congestion of the genitals manifests itself by a sweating of viscous mucus, in the other by a flow of blood.

Even the lower animals shed the same degenerated material. They menstruate through the lymphatics, if for one cause or another impregnation has been prevented. But as a rule, in animals, living in freedom, impregnation always follows the preparation of the uterus, and the phenomenon of menstruation fails to appear. It is only among domesticated animals that the discharge from the genitals is sometimes observed.

* According to Bischoff, at the moment of the highest excitement the uterus is pressed down into the small pelvis, and the uterine orifice opens and receives the sperma by a kind of suction.

Eichstedt claims that the uterus, which is usually flattened in the sagittal direction, assumes a round, pear-shaped form during the excitement and for some time afterwards. In this way a real cavum uteri is produced, where previously only a virtual cavity existed. The vacuity then sucks in the sperma by means of aspiration like a pump.

Kisch says: During the orgasm the uterus descends deeper into the pelvis. It is assisted in its descent by the pressure of the abdominal muscles. The muscles of the uterus open then the uterine orifice, and the formerly flat opening becomes round. At the same time the uterine orifices of the tubes also open. Simultaneously the secretion of the cervical glands is expressed, and a suction of a small amount of sperma into the cervix ensues.

Rohleder says: The plicae palmatae of the cervix form an obstacle to the penetration of any fluid into the uterus. But during the excitement, this obstacle is overcome by the increased secretion of the cervical glands. At the same time the uterine orifices of the tubes, which are generally closed, open widely through the excitement and almost challenge the entrance of the spermatozoa.

Kristeller describes the secretion of a clear transparent mucus in the form of a cord about one to four millimeters thick and one to six centimeters long in the uterus of every mature woman, who never was pregnant. This cord is hanging out of the orificium externum uteri.

According to Wernich, a preparatory erection of the vaginal portion and of the neck of the uterus takes place in the beginning of the act. Then in the moment of the highest orgastic excitement, and almost simultaneously with the mutual ejaculation, the cervix becomes flabby and soft again. This sudden relaxation of the erected cervix is made possible by a particular arrangement of the nerves and causes the aspiration of the sperma. The erection of the lower part of the muscles. The uterus, usually flattened in the sagittal direction, assumes a round, pear-shaped form during the orgasm and for some time afterwards. In this way a real cavum uteri is produced, and through the vacuum thus produced, the uterus is able to suck in the semen by means of aspiration. Furthermore,

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uterus during the sexual excitement has, therefore, almost the same importance for propagation as the erection of the penis for copulation. It serves the purpose of expelling Kristeller's slimy plug from the cervix, in the moment of the highest orgasm.

Mundé has seen the gushing, almost in jets, of clear viscid mucus from the external os during evident sexual excitement, produced by the rather prolonged digital and specular examination, in an erotic woman. The lips of the external os alternately opened and closed, with each gasping emitting clear mucus, until the excitement, which was intentionally prolonged by gently titillating the cervix with a sound through a Sims speculum, reached such a height as to cause the woman to sit up on the table and thus end the experiment.

Beck (St. Louis Medical and Surgical Journal, Sep. 1872, p. 449) observed an orgasm while examining a woman with prolapsus uteri. The orifice of the uterus was just inside of the vulva and could be observed without a speculum. The woman was very prone, by reason of her passionate nature, to have an orgasm produced at the slightest contact with the fingers. The action of the uterus during the two observations was almost identical. The cervix of the uterus had been firm, hard, and generally in a normal condition, with the os closed so as not to admit the uterine probe without difficulty. But immediately when the orgasm began, the os opened to the extent of fully an inch, made five to six successive gasps, drawing the external os into the cervix, each time, powerfully and at the same time becoming quite soft to the touch. After about twelve seconds all was over. The os had closed again, and the cervix hardened. During the crisis an intense congestion of the parts could be noticed. The sensations experienced were described as being of the same quality as they ever were during coition. But they were not the same in quantity, the normal orgasm lasting longer.

Talmey (New York Medical Journal, June, 23, 1917) observed an orgasm while examining a case where the curvix was found to be of normal consistency, and the external os was just passable for a uterine sound. Suddenly the cervix became red, congested, and soft, and the sound within the uterine cavity began to execute certain movements, resembling pendulum swings. The os opened so wide as to admit the index finger besides the sound, and the cervical lips made three gasps, each time drawing the lips within the canal. After a few seconds the paroxysm was over.

These direct observations on the uterus by the last named American authors place the uterine action during the orgasm into the realm of scientific facts and entirely remove it from the province of theoretical speculation. The fact has been established beyond the shadow of a doubt that propagation is greatly facilitated by the suction-movements of the uterus during the orgasm.

This suction is also the cause why douches which are often recommended as anticonceptional remedies must fail, even if they are made through the excitation, the circular fibres of the cervix contract at the same time as the longitudinal fibres. The result is a dilatation of the cervical orifice. The formerly flat opening becomes round. At the same time the uterine orifices of the tubes, which are generally closed, open widely and challenge the entrance of the spermatozoa.

Female ejaculation.—The contraction of the cervical fibres also causes the erection of the vaginal portion and of the neck of the uterus. This erection, at the moment of the highest orgasm, serves to expel Kristeller's slimy plug from the cervix. This expulsion represents female ejaculation. After the expulsion the cervix becomes soft and flabby. The erection and sudden relaxation of the cervix cause the external os to open, sometimes to the extent of fully three centimeters, and to make several successive gasps. Each time the gasp draws powerfully the external os into the cervix and causes the aspiration of the semen.

Function of the vagina.—The function of the vagina is to serve as a receptacle of penis and semen. The erectile tissue which runs along the entire length between the different membranes, forming the vaginal wall, helps the vagina to adjust itself to the volume of the penis and to augment its turgescence. The muscular fibres, situated within the tunica media of the vaginal mucous membrane, contract during the ejaculation of the semen. The contraction is of a peristaltic nature, starting from the vaginal aperture. In this way the semen is stowed toward the uterine orifice under a certain pressure and is prevented from flowing off.

Previous to this contraction the sphincter cunni, the analogus muscle to the musculus bulbo-cavernosus in the male, also contracts and clinches the penis, pressing, at the same time,

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immediately after congress. By the uterine suction the spermatozoa are drawn within the uterine cavity and immediately removed from any action the douches could have on them. Hence when the female orgasm follows the male, as it usually does in the normal woman, anticonceptional douches will always be a failure. Only when the female orgasm precedes that of the male, and the spermatozoa are left upon their own resources to reach the uterine cavity, then there is a chance to kill the spermatozoa by an immediate antiseptic, acid or bacteriocide douch.

upon the two bulbs of the vestibule. In this way the vaginal orifice is more firmly compressed.

Function of the Bartholinian glands.—Through the activity of the constrictor cunni, the Bartholinian glands are also compressed. Normally these glands are inactive. They only secrete on irritation.* At the first voluptuary thrills, the lubricating fluid gushes forth from the Bartholinian glands, moistens the sexual organs, prepares the way for the painless entrance of the male organ and furnishes the ant-orgastic libido which is second only to the orgasm itself, and is the only libido experienced by many women throughout their lives.

The alkaline lubricating fluid from the Bartholinian glands serves the further purpose of neutralizing the vaginal contents which are of an acid reaction. But for the alkaline secretions, before the male ejaculation, the spermatozoa would be killed by the acids, or, at least, checked in their movements. The secretion of the Bartholinian glands has, therefore, a threefold purpose: it facilitates the frictions, neutralizes somewhat the vaginal contents, and increases or furnishes the ant-orgastic libido.

Function of the clitoris.—The most sensitive organ of the female genital apparatus is the clitoris. In the female child the clitoris, analogous to the penis in the male, represents the main erogenous zone, and its activity manifests itself by frequent twitchings and erections. After puberty the main function of the clitoris is, according to Freud, to transmit the stimuli to the other genital organs.

The erection of the clitoris is produced in the same way as the erection of the penis, by the relaxation of the arteries of the corpora cavernosa of the clitoris, which are thus filled with blood. The erection is further helped by the contraction of the muscles ischio-cavernosus and constrictor cunni. The clitoris has a direction, inverse to that of the erected penis, namely, downward. By virtue of its direction and its angle, the erected clitoris is able to yield and descend to meet the dorsal face of the glans and body of the penis, without being in a position to rise again during its action. The contraction of the two last named muscles will, therefore, help to press the right-angled clitoris on the dorsal side of the penis. The erection and the bending of the clitoris are further helped by the action of the bulbs of the vestibule which, through the pressure of the penis, send their fluid to the corpora cavernosa and the glans of the clitoris and thus increase the sensitiveness.

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* The Bartholinian gland, not being under muscular control, an ejaculatory discharge of its contents would seem to be impossible. Still in a patient, a married lady of 35 years, after a protracted contact stimulation of the external genitals the author observed an ejaculation-like discharge from the left gland, resembling the flow from an hypodermic syringe under pressure. In four other cases, the only ones in which the author had the opportunity to observe the Bartholinian glands in action, the secretion appeared in small drops, slowly oozing out from the pinhead-like orifices.

Ordo rei.—According to the functions of the different organs, the initus muliebris takes the following course. As soon as the mentula reaches the vestibule, the glans of the clitoris is pressed down to the vaginal edge of the orifice of the vagina to meet the glans fascini. Under the influence of the erotic irritation, the tonus of the blood vessels of the corpora cavernosa clitoridis and of the bulbs is removed, and the organs fill with blood. The erected clitoris, bent down and pressing upon the dorsal surface fascini, is thus unable to rise again.

At the first touch of these sensitive organs, the lubricating fluid gushes forth from the Bartholinian glands, moistens the vaginal orifice, and prepares the way for the painless entrance fascini. The glans fascini passes now the two edges of the vaginal bulbs, et collum corpusque fascini are seized by the protruding parts of these bulbs. The constrictor cunni now clinches the vaginal orifice, and the vagina, by means of its erectile tissue, adjusts itself to the volume mentulæ. At the moment of the male ejaculation a peristaltic contraction of the vagina takes place, by which the sperma is stowed toward the uterus and is prevented from flowing off until the female ejaculation has taken place.

In the meantime the uterus descends deeper into the small pelvis, and its muscles open the three uterine orifices. The secretions of the cervical glands, or Kristeller's plug, are now expressed through the open external os, and a suction of small amounts of sperma into the cervical canal ensues. The expression of the cervical secretions represents the female ejaculation and takes place at the moment of the highest orgasm.

CHAPTER IX

LIBIDO SEXUALIS

During the entire sexual spasm, especially at the height of the venereal crisis, certain pleasurable or lustful sensations, or libido, are experienced by both mates. The quality of the libido is different in different individuals. In some people the pleasure may be excessive, furious, overpowering. Some people are thrown by the violence of their emotional manifestations in a state of syncope or convulsions.* Hence the speculation whether the quality of sexual libido is higher in the male or in the female is entirely futile. Libido being a subjective feeling, no one will ever be able to measure the same in another individual, just as he is unable to measure the amount of pleasure his fellowman has gained at any other occasion of enjoyment (e. c. banquet, dance, theatre, etc.). Hence, we will never be able to decide about the quality of libido in the two sexes. But the symptoms of libido being in both sexes almost identical, the inference may be drawn that the quality will also be similar.

Symptoms of libido.—The normal libido and orgasm show certain defined symptoms by which the presence of the larger lust may be easily diagnosed. While in libido corpora conjugum are in a state of excitement, caused by the irritation of the fibres of the sympathetic nerves. The irritation spreads over the entire extent of the vasomotor system and causes a paralysis of the vasomotor nerves. The result is the widening of the coronary arteries, hyperaemia of the heart muscles, and hence an increased excitation of the heart ganglia and palpitation of the heart. The circulation is accelerated, the arteries beat strongly, and the venous blood, arrested in the vessels, augments the animal heat. The stagnation of the blood, more pronounced in the brain by contraction of the muscles of the neck and the retraction of the head, causes a momentary cerebral congestion. During its continuance the intellectual faculties are held in abeyance. The eyes are markedly injected, the bulbi of the eyes protuberate, and the pupils are enlarged almost twice their normal size. The eyes become haggard, and the sight is dimmed, or the eyes are spasmodically closed in order to shut out light. The respiration is rapid and panting, coming in short and quick intervals, the air being expelled spasmodically. Some times the respiration is entirely suspended by a convulsive contraction of the larynx, and the breath is ejected in the shape of babbling, incoherent words. The congested nerve-centres communicate only vague and confused outside sensations. Mobility and sensibility are held in suspension. The limbs are convulsively agitated or are subject to clonic contractions. The nostrils are dilated, the jaws are firmly set, and the teeth are ground one against the other.

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* One of the author's patients, a young lady 22 years of age, mother of one child, lost consciousness for half an hour every time after the production of the summa libido.

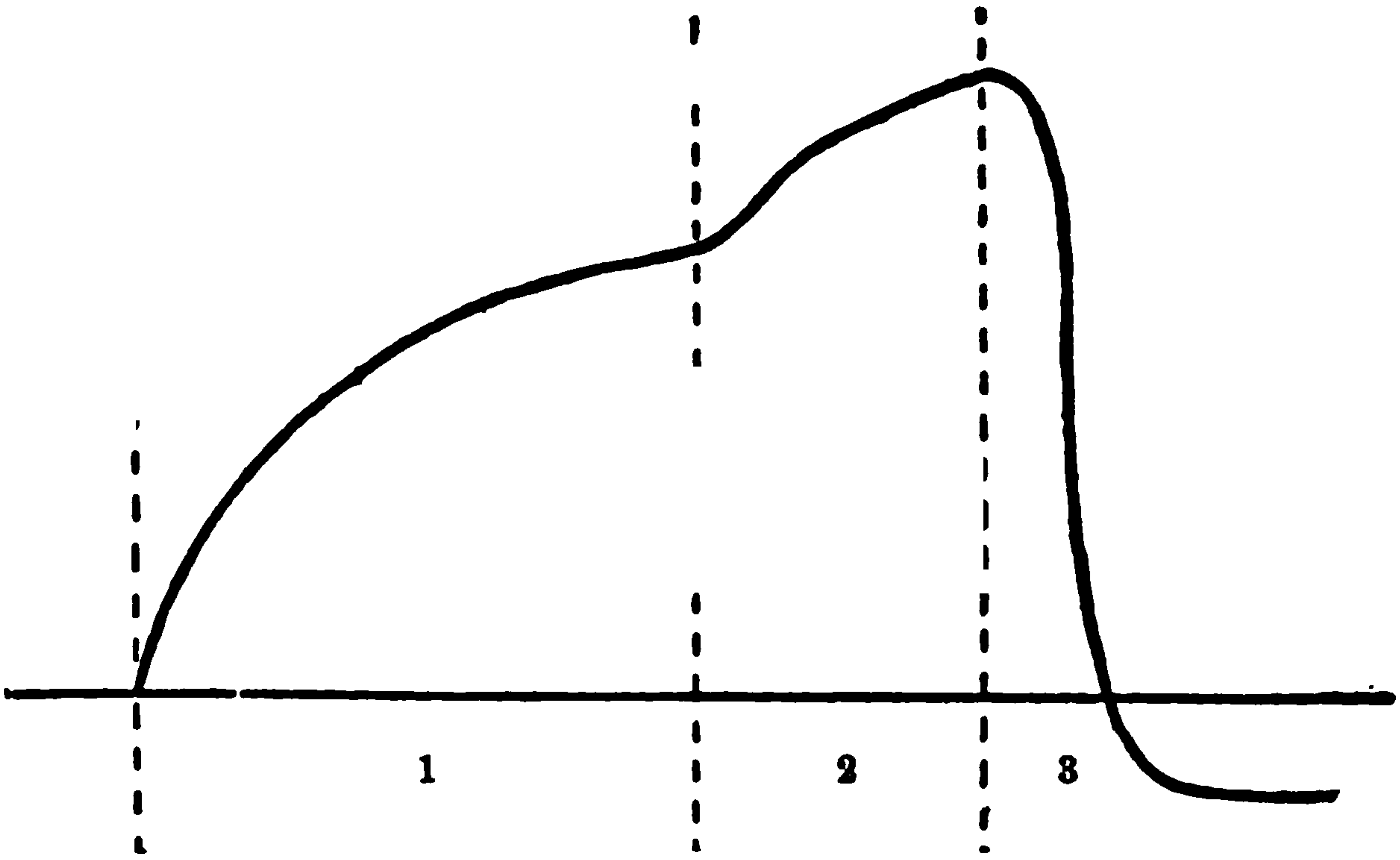
These different expressions of the summa libido are accompanied by caressing words. Ovid, the master in matters of sensuality, sings in his "Ars Amandi":

"Nec blandae voces jucundaque murmura cessent
"Nec taceant mediis improba verba jocis
"Adspicies oculos tremulos fulgore micantes
"Ut sol a liquida saepe refulget aqua
"Accedent quertus, accedet amabile murmur
"Et dulces gemitus aptaque verba loco."

Where these symptoms are wanting, the absence of the potency of experiencing libido may be assumed.

The orgasm.—Simultaneously with the objective phenomena of erection and ejaculation, runs the course of the subjective pleasurable feelings. The libido may be divided into three phases: the ant-orgastic, orgastic and post-orgastic phases. During the ant-orgastic stage, the lustful sensation grows by degrees in intensity up to the moment of commencing ejaculation. The libido remains then relatively constant for some time. The largest lust swells then suddenly to the maximum and reaches its acme, the orgasm, at the instant of emission. After the ejaculation the libido disappears rapidly. It falls to zero and is followed by a phase of indifference and in some individuals even of depression. In the female the pleasurable feelings occur later than in the male, come on more slowly, and generally outlast the act of ejaculation. The female post-orgastic libido does not rapidly disappear, as in the male, but dies away as the tune of the tuning-fork.*

CUT XXXIV.



Curve illustrating the course of the orgasm.
1, ant-orgastic; 2, orgastic; 3, post-orgastic phases.

After the orgasm the sexual excitement gives place in the male to a state of exhaustion and to an inclination to sleep, and to a comfortable feeling of lassitude in the normal woman. "Omne animal post coitum triste est praeter mulierem gallumque," says Galen. After a few moments' rest a comfortable lassitude takes possession of the whole body in both mates.

"Cum pariter victi faemina virque jacent."

At this period, even if the man would be in a position ad pergendam commixtionem (e. c. eunuches and in priapism), further permulsiones are not wanted and their discontinuance is demanded by the normal woman.

"Aspiciem dominae victos amantis ocellos
"Langueat et tangi se vetet illa diu."

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* According to Moll, the highest orgasm may be induced and complete satisfaction enjoyed by the female without ejaculation. The satisfaction may be experienced when the corpora cavernosa of the clitoris, after their erection, relax again

A woman desiring the continuance of uninterrupted penetrations, or who even allows them, plainly shows that, while she may have felt ant-orgastic libido, she has surely not experienced the supreme gratification which is found in the state of orgasm. Except in early youth, and then only after a protracted continence, it is impossible even for a woman to experience further libido immediately after the orgasm. The general notions about the great feminine potency are erroneous. They are based upon the confusion of the potency of cohabitation with the potency of experiencing the orgasm, which is not one and the same even in the male. So far as cohabitation is concerned it is true that the weakest, most delicate woman, is able to tire out the strongest man. Playing the passive part, she could stand concarnatio continua for a long time, in fact, as long as the mucous membrane of the vagina will last, and the vaginal pavement epithelia are by nature very strong. Even Ovid knew this fact. He says in his "Ars Amoris":

> "Conteritur ferrum, silices teneantur ab usu
> "Sufficit et damni pars caret illa metu."

But in regard to the potency of experiencing libido the woman is generally inferior to the man. After three complete orgasms in one night even a young, strong woman will be completely enervated during the following day, and the woman who regularly experiences a daily orgasm, for a protracted period, will, no less than her active partner, fall a victim to neurasthenia after some time.

Intensity of libido.—The intensity of the pleasure varies in different individuals. With some the intensity reaches a very high degree. There are those who cry and bite at the height of orgasm.* On the other hand, there are individuals who scarcely have any lustful feelings, or, if capable of experiencing ant-orgastic libido, are lacking in the feeling of orgasm. Normally the intensity of libido and orgasm increases with the number and dignity of the points which produce the pleasure.

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* One of the author's patients bit his wife in the breast that she had to be treated for some time afterwards. Another patient bawled every time she reached the state of orgasm. Another young woman lost consciousness every time at the moment of the orgasm.

The source of any kind of pleasure lies in the five senses. Of these the sense of touch is best adapted to provoke sexual pleasure. The tactile sense is the fundamental and generic sense from which all others take their rise, and by which they are verified. All the perceptions of our senses have to be supplemented by our tactile sense. The foetus, within the uterus, receives the first knowledge of its own individuality, of its own "ego," by the tactile sense. In touching with its body the wall of the womb, it receives one impression, while in touching one part of its body with another part, it receives two impressions, at both points of contact. In this way it learns by repeated experience of the existence of bodies outside of his own. Thus it differentiates its own ego from the outside world by the sense of touch, at a time when the other senses could not as yet functionate. Touch is, therefore, the primary sense. The other senses are only modified tactile senses. Waves of sound touch the tympanic membrane of the ear: rays of light touch the retina in the eye; odors touch the nerve-endings of the olfactory nerve, and food the taste-papillae.

The sense of touch is, therefore, the sense above all others to evoke pleasurable sensations. The touch of a soft and smooth surface pleases; that of a rough object displeases. Many people like to feel smooth objects, such as velvet. Others prefer smooth plants; yet others are fond of caressing animate beings, such as cats or dogs with a smooth fur. There are those who delight to touch the soft, smooth skin of babies. Now the softest and smoothest skin in the human body is found on the parts covered with a mucous membrane. The pleasurable sensations, therefore, increase when two individuals touch each other at parts covered with such a membrane. Hence, kissing on the lips, by reason of their covering, is accompanied by pleasure. This undoubtedly accounts for the origin of kissing.

The same reason is responsible for the universal tendency among lovers to approach and touch one another's lips. For, affection fed by sight, sound, taste and odor, reaches its climax in touch. The combined power of contact with softness and warmth amounts to a considerable pitch of material pleasure, and a predisposed affection, as among lovers, renders the contact thrilling. Love pleasure, therefore, begins and ends in sensual contact. The intensity of the sensual pleasure will be proportional with the area of contact and with the dignity of the organs touched. Nudity with the greater area of direct contact will increase the pleasure.

The values of the organs producing sexual libido are successively: in the male, glans et corpus penis, scrotum, labia oris, lingua, palma manus, and the gluteal region; in the female, clitoris, vulva, labia majora, nymphae, vestibule, vagina, vaginal portion of cervix, mamillae, labiae oris, lingua, palma manus and the gluteal region.* The more points of the highly sensible organs are touched, the larger the extent of the skin-surface that enters into the realm of touch, the more the frictions are conducive to excitation, the better the function of the sphincter cunni,† the greater will be the intensity of the sensual libido in both mates. If more special senses are excited, such as sight by beauty, the smell by sweet odors, the touch by soft, smooth skin, if imagination coöperates, and if inhibitory effects are absent, then the intensity is much greater.

Inhibition of libido.—The inhibitory effects upon the libido have various causes, and are mostly brought on by the different senses. The most inhibiting effects emanate from the sense of smell. The sense of smell plays an important rôle in provoking or inhibiting sexual desire. For that reason women are possessed of certain odors to attract their mates.* The vaginal mucus, or rather contents, have a stale, characteristic odor. This odor belongs to the class of the capryl-odors, which may be designated as the specifically erotic odors. The natural vaginal odor becomes stronger during the menstrual period. Some women transpire at the time of menstruation the disagreeable odor of trimethyl-amin.

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* Thus woman commands over a greater number of erogenous zones than the man. Hence the intensity of her libido ought naturally to be higher than that of the man.

According to Hammond the neck and mouth of the uterus are supplied with sensibility in its character, like that possessed by the clitoris. On the other hand, Roubaud says that many women have confessed to him that they are perfectly insensible to the titillations of the clitoris, and experience libido only by the touch of the walls of the vaginal entrance. One of the author's patients experiences a painful sensation by the titillation of the clitoris, while the touch of the vaginal wall induces magnam libidinem.

† Some women know how to train the sphincter cunni that it becomes as strong as the sphincter ani. This art is especially studied by the Parisian demi-mondaine, and it is said that therein lies a great deal of her much vaunted piquancy. The author had occasion to observe the regular voluntary contractions of the sphincter cunni during the vaginal examination of a young erotic woman of thirty years of age.

In some country-districts in Europe, it is reported, the young peasants, when going to a dance, place their handkerchiefs into their arm-pits to imbibe the peculiar odor of the man, and, unaware to the girls, hand over the same to the women they are in love with to smell. The peculiar odor is supposed to excite the girls to love.

All this serves to show that the quality of the odor is not a matter of indifference to the excitation of sexual voluptas. The disagreeable smell from any part of the body of one mate will act as an inhibition upon the libido of the other. The sense of sight, if offended, works much the same way. Ugliness will, therefore, act as a check not only upon the voluptas, but also upon the libido. Pain or cold have also inhibitory effects. Hence defloration, accompanied by more or less pain, checks the libido of the woman.

Hatred has a great inhibitory influence upon voluptas and libido. In men, it is self-evident that where there is no voluptas there is no erection and consequently no congress or libido. But even in women where sexual conjugation is possible against her will, libido can seldom be compelled. She may be debauched, physically, and even ejaculation may take place, for when fully excited, the muscular contractions become independent of the will, but the excitation can not induce full libido.* Virtually, a woman can rarely be violated. If in a case of rape the woman experiences complete orgasm, then she consented physiologically, though she may have morally struggled against the impropriety of the act.

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* Women, says Hagen, in his "Sexuelle Osphresiologie," are like the flowers who spread their intoxicating fragrance during dawn and dusk—at the first rays of the rising and the last rays of the setting sun. With some the sweetest odors emanate during night-time. Before a thunder storm, when the air is close, the "parfum de la femme" is particularly pronounced. The transpiration of lean women is less pronounced than in the stout, who possess usually large sudoriparous pores and sebaceous glands. Brunettes have a stronger odor feminae than blondes, and both are surpassed by the red-haired.

According to Jaeger, the balmy fragrance of the pure, innocent virgin is of an extraordinary purity. As soon as the girl falls in love, the fragrance at once changes.

Long sexual continence is claimed by Galopin to increase the transpiratory odor feminae.

According to Monin, the woman's respiration at the time of menstruation has the odor of onions.

Before and after conjugation the natural odor corporis of the woman is more intense. Two of the author's patients were reported to exhale an odor somewhat resembling that of onions, immediately after the orgasm.

Spatium concarnationis.—Spatium temporis concubitus, to a certain extent, depends upon the will. The man and the woman are able to delay the orgasm for a certain time. It is in the individual's power, if it be not neurasthenic or tabetic, to induce the orgasm earlier or later. But this power is limited. It is not altogether voluntary to induce orgasm or prevent it.

The duration varies in different animals as well as in different individuals. In some animals a single stimulant suffices to induce orgasm; other animals remain in conjugio for hours or even days. If the duration of the ant-orgastic stage is too short in the female, analogous to the ejaculation ante portas in the male, the deficiency must be corrected. Though the precipitate orgasm in the female has not the same importance as in the male, because her orgasm does not of necessity terminate congressum as in the male. Yet it may, sometimes, have a damaging effect upon the potency of procreation. For the ideal intercourse, in the interest of procreation, is the one in which the female ejaculation occurs immediately after the male emission or simultaneously with the same. Besides, the longer duration creates greater intensity of libido, which is desirable for the well-being of both mates. For this reason Ovid advises in his "Ars Amandi":

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* Roubaud says: Whatsoever the degree of coldness and aversion may be that the woman brings to ad concubitum, the mere presence of the mentula within the vagina will produce in her organs a certain action, which although in the beginning only local, will, if prolonged, change into a libidinous excitation.

"Crede mihi, non est veneris propaganda voluptas,
"Sed sensim tarda prolicienda mora."

The post-orgastic stage.—Soon after the orgasm the libido ceases, and a state of languor ensues.

"Cum pariter victi faemina virque jacent."

In normal individuals and in affectionate lovers the lassitude is of an agreeable nature. The serenity of the mind depends largely upon the intensity of the experienced libido. If the act is executed with great pleasure, it will give the nervous system a pleasurable excitement and will act as a helpful tonic upon the nerves. The blood under its animating influence flows more freely through the capillary vessels of the skin. The countenance becomes expanded, its expression brightens and its whole surface acquires the ruddy tint and genial glow of health. Every function seems to be gladdened by the tonic. It causes a universal expansion of vital action. The body feels buoyant and lively, and there is a consequent disposition to quick and cheerful muscular motions, as running, jumping, dancing, laughing, and singing. Furthermore, the act executed with a great intensity of pleasure serves to appease the sexual desire for a time and naturally leads to moderation. The serenity and well-being, following such an act, have a great influence upon the continuance of the lovers' affections. An agreeable calmness will increase and even create attachment. Some conventional marriages turn for that reason into affectionate love-affairs.

If the intensity of the libido is insignificant, a depression of the mind post concarnationem will result. Where coition is performed with aversion, without affection for the mate or with fear of infection or conception, it will act as a nerve-depressor, and a state of dejection will be the result. Such an act does not satisfy and appease the sexual desire. Like a distasteful meal that does not satiate, concubitus without pleasure or great affection creates desires for more sexual indulgences, keeps the nerves in a state of sexual excitement, and leads to many kinds of debauchery. Even if originally a good deal of affection existed, a sexually unsuitable match may reduce the intensity of the libido to a minimum. If then the languor is disagreeably felt, if the individual remains excited and is unable to sleep, and the following morning feels enervated, the former affection will gradually disappear, and a romantic love-affair of long duration may turn out a complete failure after marriage.*

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* For the same reasons stuprum cum fornicatricibus to appease the passions is highly deleterious to the man's health, even if he escapes infection. No man has any real affection for his temporary chance acquaintance of the street. This lack of affection, together with the fear of infection, renders meretricious venery highly unhygienic in the long run.

PART V.

PSYCHOLOGY OF SEX

CHAPTER X

THE PSYCHOLOGY OF SEX ATTRACTION

A law regulating and governing phenomena is only possible on the assumption that the law is the expression of the modus operandi of the governing power which has established the fixed rules for the performance of a certain action leading to a certain end. The law governing the phenomena of sex has evidently been prescribed for the purpose of the preservation of the species. This preservation is at the basis of sexual desire, and because the ultimate aim is unknown to the agent, the desire is instinctive in nature. For every instinct is an inward impulse, an unconscious, involuntary prompting to action, without a distinct apprehension of the end which nature has designed should be accomplished thereby. Hunger for love and hunger for food are both based upon the two instincts of preservation, the instinct of the preservation of the individual and the instinct of the preservation of the kind.

The hunger for food, manifested already by the new-born baby,* is based upon the instinct of the preservation of the indi-

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* The complicated actions, executed by the new-born baby at the first nursing, are the most marvelous the author can imagine. As soon as the mother presents her breast to her baby, its mouth closes air-tight around the nipple, by the prompt action of the muscle orbicularis oris (innervated by the facialis). Thereupon the tongue is retracted like the piston of a syringe. In this way a vacuum is created in the cavity of the mouth, and the milk is thus drawn out of the breast. This retraction of the tongue is effected by the help of the muscles hyoglossus and styloglossus.

The tongue is now pressed toward the palate, pushing the fluid backward toward the pharynx. First the top of the tongue is pressed vidual, the sex-urge, manifested by youths and maidens at the time of puberty, before they have ever experienced any copulative

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to the palate by the M. longitudinalis linguae, then the middle tongue, by lifting the hyoides bone by means of the M. mylohyoideus (N. trigeminus) and finally the root of the tongue by the muscles styloglossus and palatoglossus (N. facialis).

When the fluid has passed the two arcs, the arcus palatoglossus and the arcus palatopharyngeus, the latter contract and close the way back to the front, while the soft palate or uvula closes up the cavity of the nose by the action of the M. levator veli palatini (facialis) and the M. tensor veli palatini (trigeminus).

The fluid or the morsel is thus confined in the head of the pharynx. The larynx is now drawn upward and forward by the Mm. geniohyoideus, digastricus and mylohyoideus. In this way the root of the tongue presses the epiglottis down upon the orifice of the larynx, and prevents the food from entering into the lungs.

The food enters now the oesophagus which by a peristaltic movement presses the same down into the stomach.

Arrived in the stomach, the epithelia of the latter begin to secrete hydrochloric acid and pepsin by which the albumen of the food is changed successively into syntonin, propeton, and pepton. By a peristaltic movement of the stomach, the solution is then forwarded into the duodenum.

At the arrival there the pancreas sends its ferments, trypsin, to dissolve the still unchanged albuminates, and the fat-ferment to break up the fatty substances (the diastatic ferment for changing the carbohydrates into sugar is not found yet in the infant). At the same time the liver sends in its secretion, the bile, which serves to effect an emulsion of the fatty substances. The other intestinal glands also contribute their secretions to effect all these necessary changes, so that the chyle can now be imbibed by the intestinal villi, by a kind of osmosis, and forwarded into the lymphatic current to serve as nourishment for the new-born individual.

Now, all these organs, the nerves, muscles, and glands, must work in coördination and perfect harmony to accomplish the task of the preparation of the young animal's food. It would take a physicist and chemist years of hard study to be able to accomplish all the different tasks, just described, which the new-born baby is able to effect, without any effort, in the first hours of its new existence.

This wonderful instinct of hunger for food and its satisfaction is really awe-inspiring. It is an inexplicable mystery as life itself. In fact, it is, as Bergson truly says, the prolongation of the life-principle. The author is unable to agree with the last named philosopher, who claims that intellect is the highest in men and instinct in the hymenoptera. It seems to the author that the instinct of taking in food and its preparation into chyle by man is no less wonderful than the knowledge of the digger-wasp to sting the caterpillar just in the right place to ensure paralysis without death.

The objection that all these actions are merely reflex-actions does not detract an iota from the marvel. Then the coördination of all these reflexes is miraculous. It only changes the name of instinct into reflex, just as the change of the name of the creative power from the old name of God into that of the atheist's "Nature," or of Plato's "idea," or Nietzsche's "Wille zur Macht," or Bergson's "Élan vital," or Shaw's "Life force," etc., does not in the least change the nature of the creative power.

libido, is based upon the instinct of the preservation of the species. The active principle of the mind, which is energetically devoted to the gratification of the sensual desire and the state of mind which is constantly yearning to satisfy the sensual want, are the promptings of this instinct. They exist at this early period independent of all experience. The absorbing feeling which seeks the consummation of its purpose, as well as the selection of the means to be employed, is not based upon previous experience. They are internal, unconscious messages which give rise to the conscious impulses, without waiting for the external stimuli which, later on, coöperate with the impulse to affect the nervous centres.

The conscious impulses, composing the sexual instinct, are, according to Moll, the impulse of contrectation, or the desire to effect a real or a virtual contact with an individual of the opposite sex, and the impulse of detumescence, or the desire to effect a certain material and nervous discharge. Any inclination, to become an impulse, must possess two qualities: it must move the individual to commit an act in which logic and calculation have no part; and secondly, while committing the act, the individual must be conscious of its immediate aim. The two component impulses of the sex-instinct possess these two qualities. They are unreasoning promptings to actions, the end of which is present in the individual's consciousness.

Impulse of contrectation.—The impulse of contrectation is the conscious desire of the individual to obtain a contact with an individual of the opposite sex, if possible by the tactile sense proper; if not, at least, by the visual or aural senses, or by the imagery, by looking at a comely individual of the other sex, by listening to its voice, or by thinking of the person. This impulse is at the basis of the lovers' desire to caress and fondle each other. This impulse is entirely distinct from the desire for sensual conjugation. It is found in children who have as yet no knowledge of sex. An individual may have the wish to touch an individual of the opposite sex, as for instance, in a public conveyance or at a dance, without any thought of sex-congress, and where sensual conjugation is entirely out of the question.

During the gratification of this impulse of contrectation (from the Latin word contrectare, to touch with lust), a certain tumescence (from the Latin word tumescere, to swell), or congestion of all the organs of the body, particularly of the genital organs, and an increased amount of nervous energy throughout the entire organism, takes place.

Impulse of detumescence.—At this stage the second component of the sexual instinct, the impulse of detumescence (from the Latin word detumescere, to diminish in swelling) comes into play. Tumescence causes a certain oppression, and the individual is impelled to cause a discharge of the material congestion and a spasmodic relief of the nervous tension. The procedure of this material and nervous discharge is specific. The man's impulse is "penem in vaginam intromittere et semen ejaculare," and the woman's impulse is "membrum viri atque semen in vaginam suscipere eodemque tempore detumescere." If the opportunity for the specific discharge is lacking, other unnatural means for emission are employed, or the organism rids itself of the oppression during the state of unconsciousness, as in sleep. Ejaculation, hence, gives pleasure because it relieves the mechanical as well as the nervous tension and causes a change both in the blood and the nerve supply. Hence, the impulse of detumescence is less a craving to gain a positive lust feeling as the impulse of contrectation.

Children's affection.—The impulse of contrectation is already met with in small children. The desire to effect a physical contact is often observed among very small children. There are some children who are even susceptible to sexual excitement, but these are the exceptions, their emotions are pathological. Normally there appears to be no erethism of the sexual organs in children during the process of love-making. They have no knowledge of the meaning of sex. With them the caressing contact is an end in itself.

In the love-making of children we can distinguish two different modes, according to the age of the child. In the first period, between three and eight years of age, the child is perfectly ignorant of the meaning of sex. Still it may indulge in the pleasure of bodily contact with an individual of the opposite sex. During the second period, between eight to twelve years of age, the children are aware of the difference and even meaning of sex, still the erethism in the organs is still absent.

The presence of the emotion of love in children of the first period is shown in many ways. Children of the opposite sex fall in love with one another. They seek each other's company. They sit close to each other and indulge in kissing, embracing, and lifting each other. They often present gifts to, and make sacrifices for each other. Even jealousy is not absent. The lover tries to monopolize the allegiance of the beloved one. This love in early childhood is characterized by the absence of shyness or of any sense of shame, which shows the complete sexual anaesthesia.

With the appearance of shyness and modesty in children of the second period, the love-making may be traced to the conscious sex instinct. The instinct is manifested by the tendency to conceal the love affairs. Modesty is a characteristic trait of the young lovers. When in each other's presence they feel embarrassed and ill at ease. They appear awkward when left alone to themselves. They try to avoid each other and may even appear to the casual observer to hate each other. Especially does the boy try to simulate resentment. The girl is, on the whole, more aggressive in these early love affairs. The woman's innate love of being wooed comes to surface later on when she has reached maturity. Yet even the boy's emotions are discernible by the keen observer. The emotions of infatuated children may assume all the appearances of true love, with its joys and sorrows. Yet any thought of the reproductive organs is entirely absent.

Puberty.—Before puberty the sexual activity of the child consists thus in the desire and gratification of the impulse of contrectation. This contrectation does not cause yet a state of tumescence in the child, and without tumescence the impulse of detumescence is also absent. The first state of spontaneous tumescence is called into existence by internal messages.

At the time of puberty, the generative centre or the centre of voluptas begins rapidly to grow and comes into increased activity. The internal messages become then so frequent that they charge the entire body with a considerable amount of nerve energy and cause in the generative organs a certain congestion, stimulation and irritation. This spontaneous tumescence, produced with the growth of the centre of voluptas in the brain, is then the cause of calling to life the impulse of detumescence. The individual has the strong desire to free itself of the material congestion and of the nervous tension. In animals the impulse of detumescence is, with a very few exceptions, identical with the sex-instinct. Most animals have no desire for contrectation. In man the impulse of contrectation is the more important. If the individual practises total abstinence, i. e., if he abstains even from the gratification of the impulse of contrectation, then the state of spontaneous tumescence would return through the internal messages, at certain periods, just as rut periodically appears in the animal. As a rule, however, total abstinence from the gratification of the impulse of contrectation, material or mental, is very rarely or never found in the civilized adult man or woman. Hence the state of tumescence in man is not given the chance to reach its periodicity, but is always produced by the gratification of the impulse of contrectation.

Mechanism of sex-activity.—The mechanism of sex-activity may thus be compared with the charging of a Leyden jar with electricity. The generative organs must first be charged, like the jar, with a certain material turgescence and with nervous energy, in order to evoke the impulse of detumescence. The comparison with the Leyden jar may be moved even a step farther. Just as the charge of the jar with electricity is of a longer duration, compared with the instantaneous discharge at its contact with the earth, so is the charge of the organism with nervous sex-tension usually of longer duration in comparison with the short duration of the discharge.

During the gratification of the impulse of contrectation, by imagination, look, word or actual contact, the organs are charged with nervous energy and vital fluids. This charging is connected with a certain kind of fore-pleasure and may last considerable time, from a few minutes to several hours or even days. The satisfaction of the impulse of detumescence when the vital fluids and nervous energy is discharged by coition, pollution or any other way, is of very short duration, normally lasting a few minutes only. Sexual activity, hence, consist in the charging and discharging of the vital fluids and nervous tension. The sexual act and copulation are not synonymous. The act begins with the satisfaction of the impulse of contrectation, which comprises by far the greatest part of sex activity. Copulation, on the other hand, represents only the final stage of the drama and is of short duration.

Emotions of puberty.—The state of tumescence is a necessary condition of sexual gratification, and in ordinary life is effected by contrectation, i. e., it is, as a rule, voluntarily produced. The case is different at the time of puberty. At this period, the tumescence is evoked by internal promptings.

With the beginning of pubescence, the stepping-stone between the child and the man or woman, the secondary characteristics, as beard, enlarged larynx, musculature in man, and filling out and rounding of the body, development of the breasts, enlargement of the pelvis in woman, are becoming noticeable. It is the period of the rapid acceleration in the growth of the centres of generation, and indefinable yearnings and moods, wishes and fears assume domination of the growing child. Sweet inexpressable emotions of wonder, awe, and amazement disturb the thoughts and actions of the awakening consciousness. Mysterious sensations, foretastes and impulses fill the heart of the ripening individual. For the man it is the beginning of the period of "storm and stress." It is the time when the elemental cosmic fire of love is bestowed upon the eyes of youth, and an infinite yearning is implanted into his soul by an invisible power. At the approach of this time, a tender fledgeling of longing is implanted into the heart of the girl. She becomes quiet and shy. She shows a shrinking timidity and coyly takes flight at the least approach of him at whose sight her hungry emotions are profoundly stirred.

With the increase in size and vigor of the generative organs, the bodings of sexual desires and the cravings of the natural instinct take possession of the individual's thoughts and fancy and awaken in him erotic ideas and lustful feelings and the strong impulse for the organs to function.

When the genital centres have been fully developed, the individual gets a conscious realization of its sexual power, and the psychological reactions of animal passion manifest themselves in the irresistible desire for intimacy with an individual of the opposite sex. This desire is inscrutable and transcendental. There is no knowable reason for its existence present. Ordinarily the idea of a desire is realized by bringing vividly to the mind the memory of a former desire gratified. But at this time the individual has not as yet had the experience of carnal pleasure, neither is it conscious of the ultimate object of the sexual instinct, the propagation of the species. Yet it is instinctively drawn towards the person of the opposite sex, and at its sight the hungry emotions are peeping through every action. The individual's nature is both chaste and voluptuous. It is chaste because the individual has no knowledge as yet of libido or lust, yet it is voluptuous, it is all-impulse.

The impulse of contrectation is the first to impress itself upon the mind of the individual. With the intimacy, the impulse of detumescence becomes also imperious, and the desire to enjoy the full possession of the beloved object begins to manifest itself. These are, then, the two desires the individual is henceforth well aware of and which it is anxious to gratify. The real purpose of the instinct of sex has been hidden to man. Seldom or never is amativeness guided by the desire to propagate the race. Sex-activity is chiefly desired for the satisfaction of the sensual cravings.* The animal in its sex-relations is largely or exclusively guided by the impulse of detumescence. The same is the case with men in a low state of civilization, with their promiscuous admiration of the opposite sex. What such savages desire is a relaxation of the nervous tension and a discharge of the genital congestion. In men of high culture the impulse of contrectation is the more imperious, and mental attraction is added as a factor in the love-game, i. e., civilized men are more erotic than libidinous in their nature.

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* Hegar says that in civilized men we can not speak at all of an instinct of propagation. For with them so many reflexions and considerations enter into play that to speak of anything impulsive is to ignore the state of mind of the society of our days.

The different phenomena appear in the just described order, if no disturbances interrupted the natural course. If the individual was allowed to reach adolescence without interference, then at the period of puberty, when the centres of generation begin to increase very rapidly, and the generative organs reach their full development, a certain kind of material congestion and nervous tension would ensue. But the congestion and tension would be of slight intensity to require a specific discharge. The absorptive power of the seminal vesicles and of the uterus would easily master the increased secretions, or the overflow would be discharged once or twice a month during sleep, mostly without even awakening the sleeper. Such a frequency of nocturnal emissions, especially if not accompanied by bad effects the next day, are perfectly normal.

But in ordinary life natural development without disturbance is rarely or never met with. Hence the sexual activities take an entirely different course. Boys and girls are brought up promiscuously in flats, in schools or on the streets. The first component of the sex-instinct, the impulse of contrectation, has an early opportunity to develop, even before puberty, as may be seen in the early attachment of children. By the time puberty is reached this impulse has been completely developed. The opportunity for the gratification of this impulse is everywhere present. Hence the tumescence is not evoked by internal messages and natural promptings but through the actual contact. With the beginning of the contact, be it in thought, look, word, or touch, simultaneously also begins the sex-act. Having begun the act it is natural and normal for the lovers to have it completed. If the stimulation of the erogenous zones is prolonged beyond a reasonable space of time without relaxation by an emission, a sense of incompleteness and dissatisfaction will ensue.

By some strange quirk of the human mind the error and fallacy have been fixed, even among thinkers, that sex-activity begins and ends with copulation.* The charging of the body with the necessary energy is considered a negligible quantity.

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* The old German law punished adultery or granted a divorce only when intermissio penis in vaginam has been witnessed.

We have taken out the final part of the act and elevated it to a fetich, in law as well as in sentiment, and consider all other sex activities as of no consequence. Yet the stimuli received through the other senses, causing the libidinous turgescence of the body, are the main part of the sexual chain of activities. The sexual act begins with the amorous caress, be it a caress in thought, look, or touch, as hugging or kissing. For contrectation or tumescence and detumescence represent only one act. One impulse is the sequel of the other. The Sermon on the Mount, preaching, "Whosoever looketh on a woman to lust after her has committed adultery with her already in his heart" (Matthew v, 28), is nearer the physiological truth than the common accepted view.

The same disturbances which cause a break in the chain of sexual activity during childhood, puberty and adolescence are also responsible that in civilized men we can hardly speak any longer of an instinct of sex. If the instinct has not been disturbed by the intrusion of the stimuli of the senses and of the imagery before the period of maturity, the instinct of sex should enter into play at the time of puberty. But, as a rule, the stimulation of the erogenous zones is effected already before the time has arrived for the sex-instinct to make its appearance. During this stimulation, which, as we have seen, is already a part of the sex-act, a certain fore-pleasure is experienced. Henceforth the individual is desirous of the repetition of this experience. Especially when the orgasm has once been tasted, the memory of the same causes the individual to look for a repetition of the highest lustful sensation in human experience. Sexual activity is henceforth chiefly desired for the positive lust-feeling connected with it. This means to say that calculation enters into the activity, and with the entrance of calculation the activity ceases to be instinctive. Hence in modern men and women neither sex-activity nor propagation partake of the nature of an instinct. Normal sex-attraction being an offshoot of the reproductive impulse, it is perfectly natural that if the parent impulse loses its instinctive nature, the offspring will also lose it.

CHAPTER XI

DEVELOPMENT OF THE REPRODUCTIVE IMPULSE

The instinct of propagation is normally derived from the impulse for the satisfaction of protoplasmatic hunger. In lower animal life the incipient sexual union is effected by two exhausted cells coming together for the mutual exchange of nucluar material. This mode represents the first step in the scale of conjugation.

In the lowest form of unicellular life, as the schizomycetes (yeast) or bacteria, the necessity for conjugation does not appear to exist. In the reproduction of these unicellular organisms the animal simply divides into two, the division of the nucleus, as a rule, preceding that of the cytoplasm by a more or less karyokynetic method.

The ordinary protozoon does not form a composite structure. It divides and multiplies, but the products of the division do not remain together, they leave each other and lead a separate existence. Hence there is no real death in these animals. In the metazoa, or many-celled animals, only the reproductive cells may escape death and continue to live in the offspring. The somatic cells, or the body, die after a longer or shorter period. The unicellular animals do not possess any somatic cells, they are all reproductive cells. Hence we may rightly speak of the "immortality" of the protozoa.

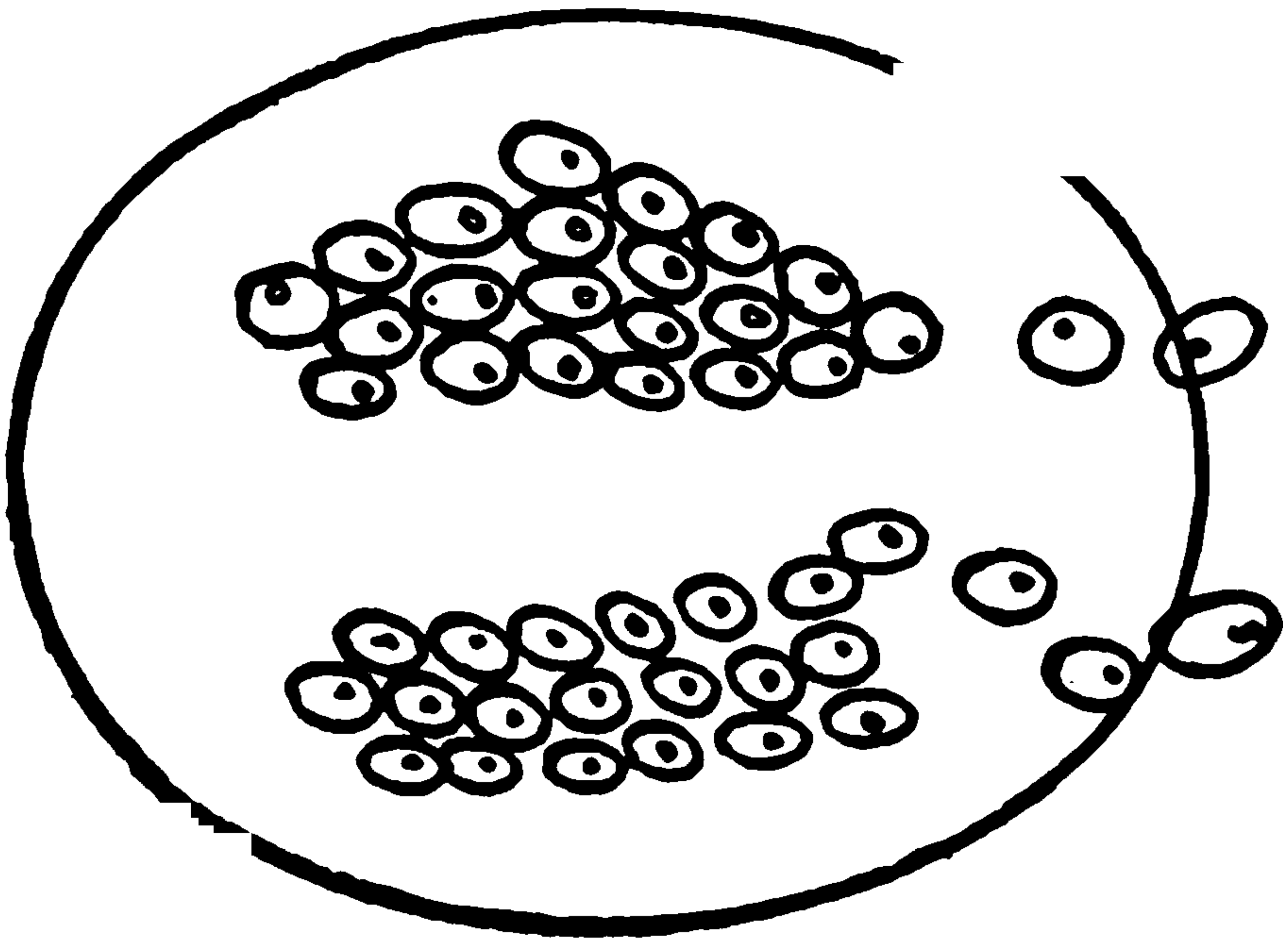
The method of binary fission or splitting, by which the body of the parent becomes divided into two equal parts, into halves, is the simplest method of multiplication. This method is made use of in the amoeba. In this kind of reproduction there is no parent nor child. The children, the new amoebae, are simply the parent cut in two (vide Page 60).

The next simple generation is budding, which is the breaking off of a part smaller than half from a certain individual. The budded-off part has the capacity of growing into a new individual like the parent. This mode of reproduction is found in the hydra.

Another simple mode of generation is that of sporulation. Here the interior of the body of the individual subdivides into more than two parts. Sometimes the parts number many hundreds and are called spores. These three methods are the simplest modes of generation and are exclusively found in the lowest forms of unicellular organisms.

When we go a step farther, in the class of unicellular protozoa, the simple mode of multiplication continues, in most forms, only for a certain number of generations. Then the necessity for conjugation, i. e., for a temporary or permanent fusion with another individual, sets in. If this conjugation be prevented, the animal soon degenerates and dies.*

CUT XXXV.



Infusorium reproducing by sporulation.

The simplest terms of conjugation are found in Chilodon, a minute fresh-water infusorium, which multiplies for a considerable length of time by transverse division. After a time, however, the physiological necessity for conjugation sets in. The different animals place themselves side by side, in pairs, and partly fuse together. The nucleus of each individual divides now into two portions, one of which passes from each infusorium into the other to unite with the half of the nucleus that remained stationary. The two animals then separate, each having received a half of the nucleus of the other. Thereupon a period of renewed activity for each ensues, manifested by rapid growth and multiplication by division, until a certain weakening in the vital activities indicates the periodically recurring necessity for conjugation.

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* M. Maupus (Archives de Zoologie expérimentelle, 1889) has shown that without conjugation, the members of an isolated family of infusoria eventually cease to feed and divide and pass through the stages of degeneration and senility to extinction. (In the train of conjugation there is always death. Non-conjugating protozoa are immortal. Eve and Death.)

The next step in conjugation is found in those animals in which after their fusion the two animals do not separate any more, as found in the fission of monads, which is preceded by the absorption of one form by another. One monad is fixed upon the sarcode of another, and the substance of the lesser, which is the lower one, passes into the upper one. In about two hours the merest trace of the lower one is only left, and in four hours fission and multiplication of the larger one has taken place.

From these two modes of generation it is easily seen that the impelling force leading to conjugation is, as Rolph' puts it, simply cell hunger. These modes of multiplication are also found in the simpler forms of colonial protozoa,* where the cells are not yet differentiated and all the members of the colony take part in reproduction.

In the next higher class of colonial protozoa, the first differentiation of the members or cells of the colony takes place. One part of the cells is set apart to continue the task of reproduction, while the main body of the colony does not participate any longer in the function of generation. As a rule, the reproductive cells are divided into two kinds, and these two kinds of cells conjugate with each other. The conjugation takes place either between different members of the same colony or between members of different colonies of the same species.

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* Colonies arise when the individual animals do not leave each other, after their division, to live a separate life but remain together. After the second division there are four animals or members, after the third division eight, then sixteen, thirty-two, etc., until an entire colony of millions of cells has risen. The human body is composed of some twenty-six trillions of cells (26,000,000,000,000,000,000). Brain and spinal cord alone contain two billion cells.

The conjugating individuals are similar in the simpler kinds of colonies. In the higher forms the two conjugating cells are easily seen to be very different from each other. One kind of cells is large, spherical and inactive. They are for this reason called egg-cells. The other kind of cells is small, with ovoid head and tapering tail and free-swimming. For this reason they are called sperm cells.

When the differentiation between the reproductive cells into two kinds has taken place, they are called sex cells. The sex cells are usually situated in groups, and the groups are called sexual glands. The groups of sperm cells are called testicles and those of egg cells are called ovaries.

In the lower classes in the animal kingdom the male and female glands are situated at different parts of the same animal, or near each other. Sometimes the same gland is producing both kinds of cells, male and female. In the hermaphroditic species of round worms, for instance, it is found that, when the reproductive organ is fully formed, it functions first as a testicle. The germ-cells at the anterior end of the sexual gland begin to divide rapidly and become small spermatozoa which are stored up in a receptacle of the uterus. Later on other cells, also situated at the anterior end of the sex-gland, begin to grow larger, store up yolk and become large egg-cells. They then enter the uterus and become fertilized by their own spermatozoa. This mode of fertilization is the so-called self-fertilization. It is found in the slightly complex animals, as the tape-worm or the leech, where one and the same individual produces both egg-cells and sperm-cells. In colonial jelly-fishes certain members of the colony produce only sperm cells, and certain other members produce only egg-cells.

In the hermaphroditic animals the sperm cells of the same individual may fertilize their own egg-cells or ova, as in the feat-worm (self-fertilization), while in the earth worm, although it is also hermaphroditic, cross-fertilization takes place. Two earth-worms mutually fertilize each other, the sperm cells of one fertilize the ova of the other, and the sperm cells of the latter fertilize the ova of the former.

Fertilization in plants.—This mode of cross-fertilization is the one generally found in phanerogamous (φανερός = apparent and γάμος = marriage) plants.

In the lower forms of the organic world the line of demarkation between plant and animal is somewhat blotted, and the identity of the mode of fertilization does not need to be particularly emphasized. In the higher forms the division is generally made by the mode of the assimilation of food and of motion. Plants generally break up the inorganic compounds into separate elements and recombine them into organic compounds, or potential energy. These organic compounds serve then the animal as food or as source of energy. The inorganic compounds being, as a rule, ubiquitous, the plants have hence a certainty of food supply and do not depend upon the facility of motion. They are, therefore, marked by a fixity to the soil. They are also surrounded by an outer skeleton, or a coat of cellulose and are less affected by outer stimuli; hence they possess slight consciousness. For the animals the food-supply is more uncertain, hence they need greater movement. For this reason they generally lack the external skeleton and hence possess higher consciousness.

Apart from this division plant and animal are closely related cousins, and the mode of fertilization of most of the higher plants is about the same as in the hermaphroditic animals.

The sexual organs of the phanerogamous plants are represented by the flowers.* Showy flowers consist usually of four sets of organs, pistils, stamens, petals, and sepals. The sepals taken together constitute the calyx, the petals taken together constitute the corolla.

The essential organs of the flower are the stamens and pistils. The stamen represents the male organ, and the pistil the female organ of the plant, while the calyx and corolla form the floral envelopes, or the so-called perianth and are analogous to the external genital organs in the animal. Flowers which contain all the four sets of organs are said to be complete flowers, those which have the essential organs only are called perfect flowers.

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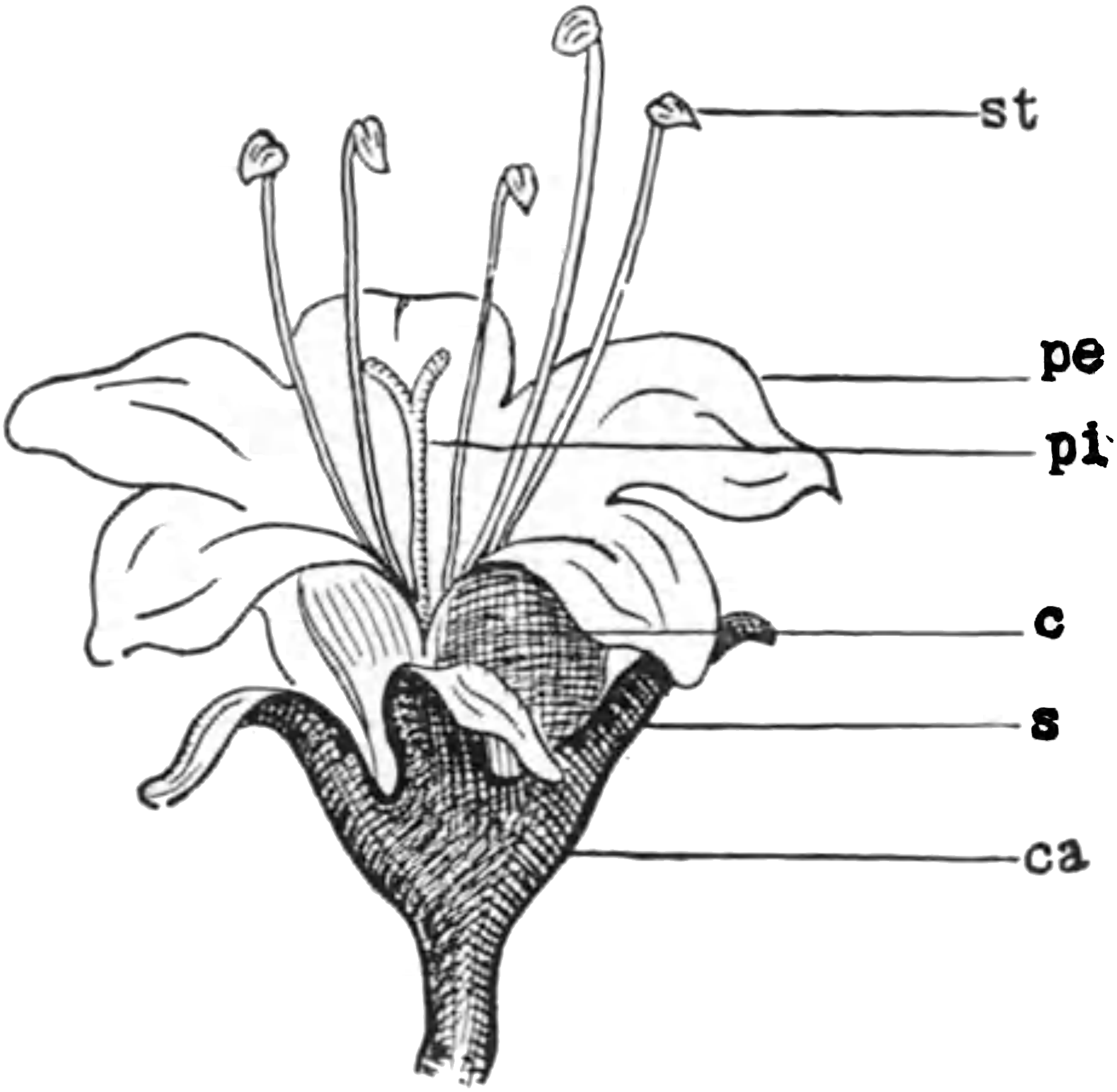
* It must be quite a shock to the prude, in the knowledge that the much admired flower represents in its ensemble the sex-organs of the plants, or those parts which in men possess for the sensualist a peculiar aesthetic attraction. Most perfumes, so generally used by the sensual, are extracts from flowers, i. e., the sexual parts of the plants; some perfumes are taken even from the sexual organs of the animal, e. g., musk. This fact may account for the exaggerated love of the sensualists for flowers and perfumes.

CUT XXXVI.

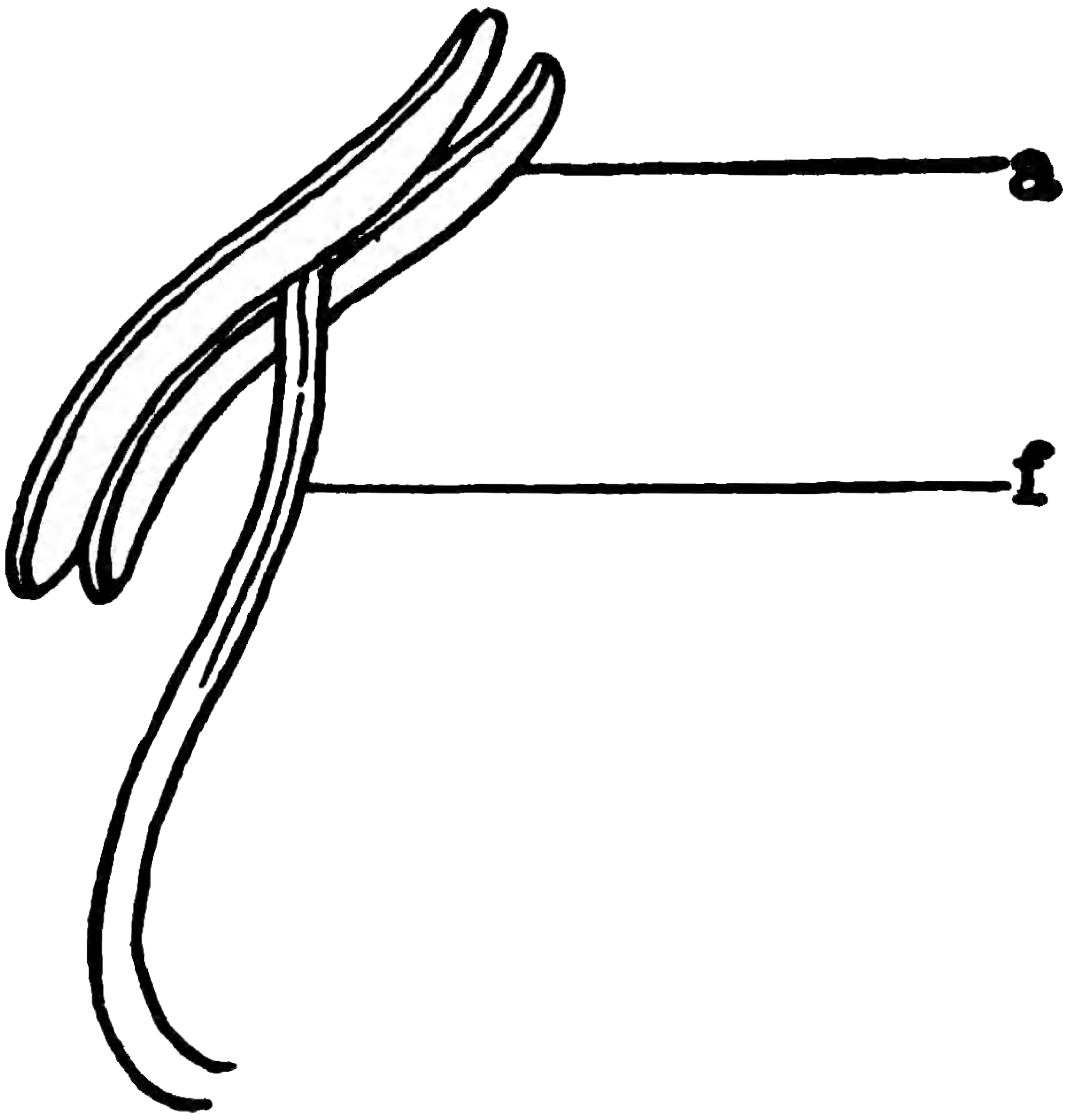


A complete flower.
st, stamen; pi, pistil; pe, petal; s, sepal; ca, calyx; c, corolla. After Bergen.

Complete and perfect flowers are hermaphroditic. The male organ or the androcele and the female organ or the gynocele are situated in one and the same flower. The unisexual flowers are those where the stamens and the pistils are produced on separate flowers, as in the willow. Stamen and pistil may not only be produced on separate flowers, but the staminate and pistillate flowers themselves may be borne on different plants, as in hickory, hazel, or Indian corn. Such plants are called dioecious or of two households. When both kinds of flowers appear on the same individual, the plant is called monoecious or of one household.

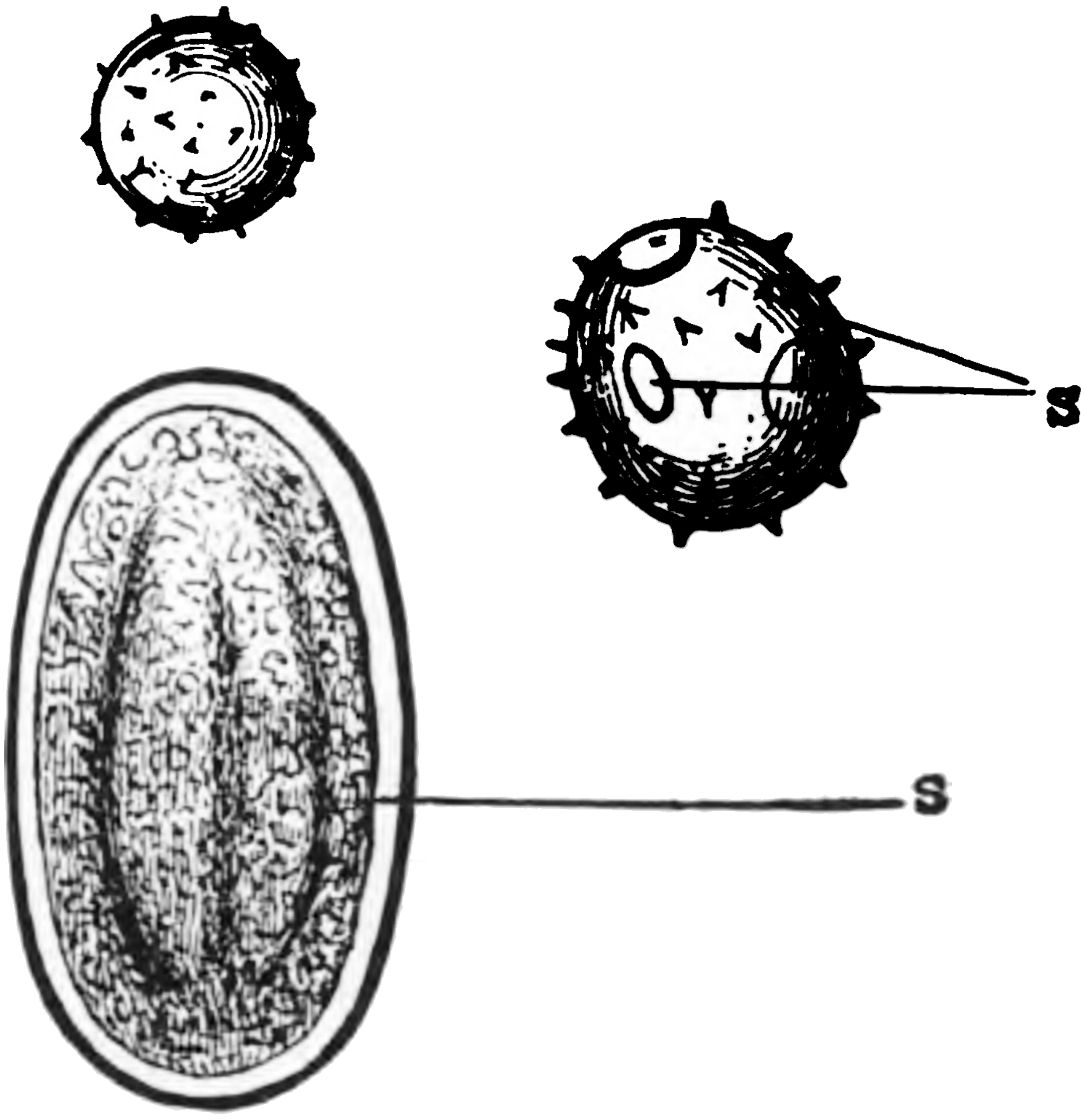
The stamen, or the male sexual organ of the flower, consists of a hollow portion called the anther, which is borne on a stalk called the filament. Inside of the anther is found a powdery or pasty substance called the pollen. The shape of the anther and the way in which it opens depend largely upon

CUT XXXVII.



Stamen.
a, anther; f, filament. After Bergen.

CUT XXXVIII.

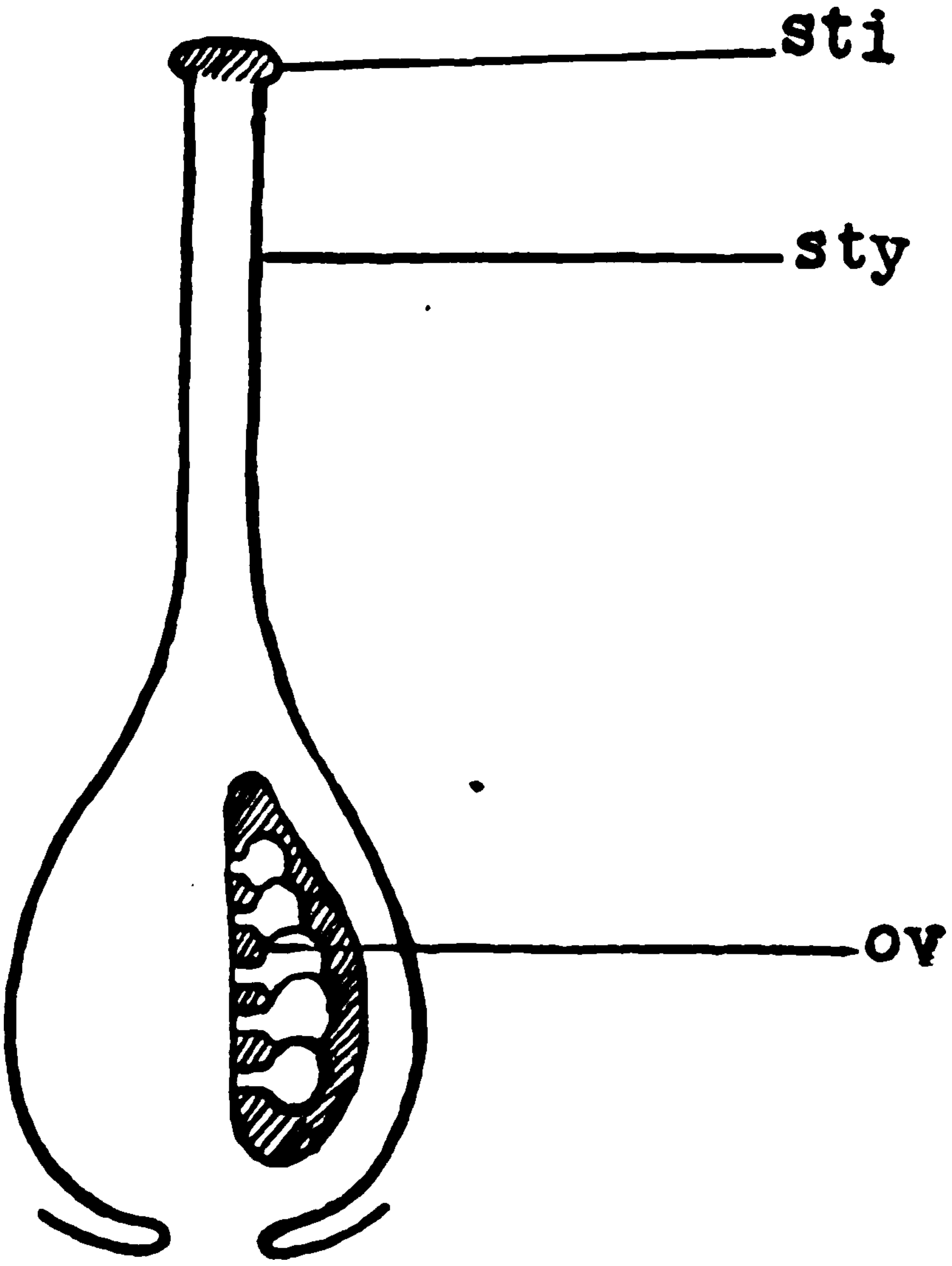


Pollen grains.
s, spots where the inner coat bursts. After Bergen.

the way in which the pollen is to be discharged and how it is carried from flower to flower. As a rule, the anther opens by the cells being split length-wise, or by little holes at the top.

The pollen in many plants is a fine dry powder, in others it is somewhat sticky or pasty. The forms of the pollen grains are various. Each pollen-grain consists of a single cell and is covered by a thick outer and a thin inner wall or coat. At the outer coat there are spots at which the inner coat of the grain is finally to burst through the outer one, pushing its way out in the form of a slender thin-walled tube. The contents of the pollen is a thickish protoplasma, full of little opake particles, and usually containing grains of starch and little drops of oil.

CUT XXXIX.



Pistil.

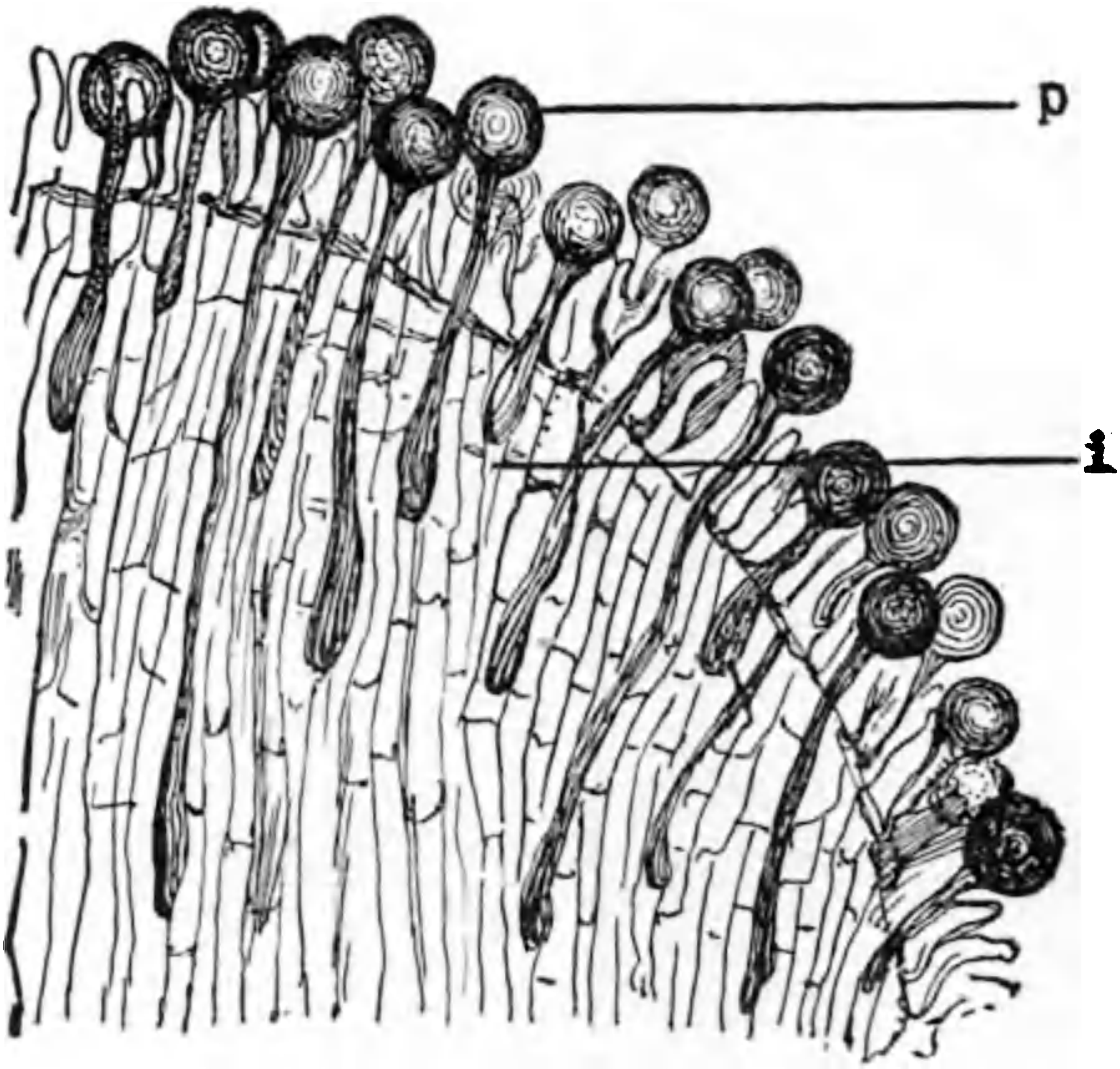
sti, stigma; sty, style; ov, ovule. After Bergen.

The pistil, or the female sexual organ of the flower, usually consists of a small hollow chamber called the ovary, which contains the ovules, and of a slender portion or stalk, called the style. At the top of the latter is found a ridge, knob, or point which is called the stigma.

The stigma consists of cells loosely arranged over the surface. These cells secrete a moist substance, to which the pollen grains adhere when they come in contact with the stigma. Beneath these superficial cells, running down through the style, there are found long cells, with intermediate spaces, through which the pollen tube reaches the ovary.

The ovules are not borne indiscriminately by any part of the lining of the ovary. They grow in a line running along one side of the ovary, as may be seen in the pea pod. This ovule-bearing line is called the placenta.

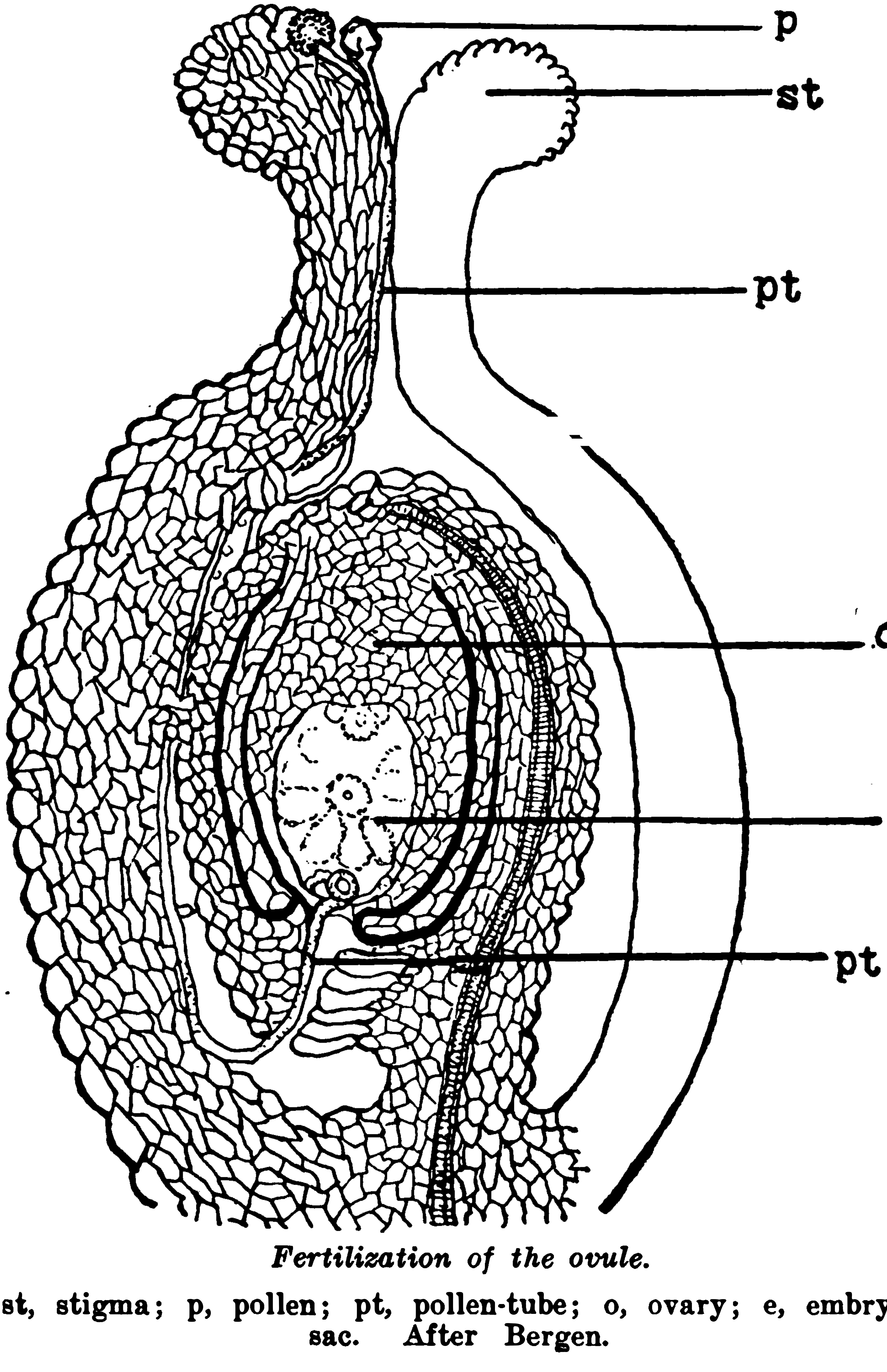
CUT XL.



Stigma of thorn-apple with pollen
p, pollen forming into a pollen-tube; i, intermediate space. After Bergen.

The ovule usually exists as a roundish or egg-shaped mass, with a small opening leading into the apex. This opening leads to a sac inside the ovule, which is filled with a soft protoplasmatic material and cells and is known as the embryo sac. Minute cells are found at the apex of the ovule from the development of which the embryo is produced, after the union of the pollen with a cell at the apex of the embryo sac of the ovule has taken place.

CUT XLI.



Fertilization of the ovule.

st, stigma; p, pollen; pt, pollen-tube; o, ovary; e, embryo-sac. After Bergen.

Fertilization.—As soon as the pollen grain lodges on the stigma, it begins to form into a pollen tube. In more or less time it makes its way through the style into the ovary. It then penetrates the opening at the apex of the ovule, reaches one of the cells and transfers its nucleus into an egg-cell. The latter begins at once to form cell-walls and increases by continued subdivision to the plant embryo. Only one pollen tube is necessary to fertilize each ovule. Still plants produce more pollen than ovules—the ratio is from 1:8 to 1:1000—because so many pollen are lost on their way to the ovules.

The mechanism of the forwarding of the pollen to the ovule varies in different plants. In self-fertilization or in those plants in which the ovule may be impregnated by the pollen of the same flower, fertilization is comparatively easy. But in a great many plants cross-fertilization is the rule. In order to accomplish the most successful fertilization, the pollen must come from another plant of the same species. Here nature has devised different ways to carry the pollen from one plant to another.

In the first place, there is the wind which accomplishes the task of forwarding the pollen. The wind-fertilized flowers have dry and powdery pollen, and the pistils are feathery, adapted to catch flying pollen grains. The flowers are characterized by their inconspicuousness. They are usually greenish, without any odor or nectar.

Another device to forward the pollen is by way of insects. Most of the showy, sweet-scented or otherwise conspicuous kinds of flowers are entirely dependent for fertilization on the transference of pollen from one plant to another by insects. The showy colors and odors serve to attract insects to visit them for their nectar. Insects and flowers are interdependent upon one another. For many insects depend mainly upon the nectar and pollen of flowers for their food. These insects usually visit only one kind of flower during the day and thus carry only one kind of pollen. Butterflies, moths, and most of the bees go straight from one flower to another and carry a good deal of pollen entangled in the scales or hairs of their bodies. On its way, the insect leaves a good deal of the pollen on the stigma of the pistil and becomes dusted with new pollen to be carried to other flowers.

The means to attract insects are threefold: nectar, odor and color. The nectar is a sweet liquid which the flower secretes by means of nectar glands. The latter are usually situated near the base of the flower. Other plants attract insect visitors by giving up a sweet scent. These are especially the small flowers, like the mignonette or evening primrose. The color is another means by which the flower attracts insects and birds. The color of the flower is, as a rule, due to showy petals. Different kinds of insects are especially attracted by different colors. Some flowers with very long tubulated corollas depend entirely upon birds with long beaks to carry their pollen for them.

In complete and perfect flowers, where stamen and pistil are present in the same flower, self-fertilization would be the rule, if there were not certain means for its prevention. In the first place the pollen of another plant frequently prevails over that which the flower may shed over its own pistil. When both kinds are placed over the stigma, at the same time, it is the foreign pollen which causes fertilization. Another means to prevent self-fertilization consists in the stamens and pistils maturing at different times. The insect visitor, on its way to the nectary, brushes against the ripe stamens of a certain flower in its earlier stage. It cannot deposit the acquired pollen upon the stigma of the same flower and thus cause self-fertilization because the pistil is not ripe yet. But, in flying to a flower in the later stage, when the stigma has already ripened and the stamens have shed all their pollen, the insect will lodge the pollen first acquired on the ripe stigma, and in this way produce the desired cross-fertilization.

Sex-differentiation.—When we rise higher in the scale of animal life we find that the egg-cells and sperm-cells are almost always produced by different individuals. Those which produce egg-cells or ova are called female, and those which produce sperm-cells or spermatozoa are called male animals. The formation of a new being results in these species from the conjugation of two cellular elements of two different animals. In this way the origin of the organism, or the zygote from which the new individual develops is composed of parts of two different individuals, and a difference between the offspring and parents is insured. The intermixing of body-substance from two distinct individuals and the development therefrom of the new individual produce variation.*

When the scale of animal life is reached where egg-cell and sperm-cell have their habitats in different individuals, the attraction between ovum and spermatozoön, which is based upon a kind of erotic chemotropismus, is transferred to the two hosts who harbor the two different sex-cells. Thus the erotic chemotropismus between two cells has now grown to sex-attraction between two animals. But even at this stage the attraction sometimes exists only between the sex-cells, namely when fertilization takes place outside of the mother's body. The best example of outside fertilization are the fishes. The female fish contains the roe, which is a mass of small eggs. At the proper time the female lets the roe fall on the ground of rivers or the dark bottom of lakes, etc., at a favorable place called spawning bed, secure against enemies. The male fishes swim over the spawn and pour their semen or milt over it. The two kinds of cells attract each other like iron and magnet. When the milt has reached the spawn, the eggs are fertilized and develop into new fishes.

In the next higher class, in birds, fertilization is internal, and only the development is external. The female bird has an ovary containing a large number of eggs or ova, within its body. The male animal possesses an organ serving for the introduction of the semen into the body of the female. The fertilized egg is laid and develops outside, either by the sun-heat or hatched by the mother's warmth.

The last step in generation is reached in the mammals. Here not only fertilization is accomplished within the body of the female, but also the entire development of the fertilized ovum is carried out in the uterus, inside the female body. Hence mammals give birth to living mature young.

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* Weissman believes that in each individual, produced by sexual generation, a portion of germ-plasm, derived from both parents, is not employed in the construction of the cells and tissues of the soma, or personal structure of the individual, but is set aside, without change, for the formation of the germ-cells of the succeeding generation.

According to Boveri, the ovum has all the organs and qualities necessary for the development of the foetus, except that its centrosome, which starts segmentation, is in a state of inactivity, while the spermatozoön possesses the active centrosome but lacks the protoplasma or the material by means of which this organ could begin its activity.

In these higher animals the attraction of the sex cells has been definitely transferred to, or rather changed into, the attraction of the hosts of these cells or into the sexual instinct. The sex-instinct is, therefore, if not identical with the instinct of propagation, thus an offshoot of the latter instinct.

In the more advanced species of the higher animals the instinct relating to the preservation of the kind is composed of three definite impulses. There is first the impulse relating to the act of conjugation, universal in all organic life. The average individual grows up surrounded by others of the opposite sex and normally unexcited by this difference until the age of puberty approaches. Then some day, the boy or girl find arising within an incipient impulse which, naturally, were there no artificial restrictions, would lead them to exercise their sexual powers, just as found among animals.

The second impulse relates to the pursuit and attraction of mates. It is first found among the lower types of the animal kingdom. The sweet odors and showy colors found in flowers are nothing else but the means of attracting the insects that carry the pollen for fertilization. The bright colors of some animals, especially among birds, and other animal adornments also serve to attract the mates. The woman's love for finery also emanates from no other source than from the impulse of pursuit and attraction of mates.

The third impulse stands in relation to permanent mating and the protection of the young. It is the impulse relating to the germs of family life, and is present among those animals that have gained a higher place in the ascending scale of complexity and whose young are more difficultly provided for.*

Through the whole range of animal life, where the period of infancy is comparatively short (e. g. horse, dog, cat, etc.), the male part is ended with impregnation or copulation. The nursing of the young is left to the female,* and she will sacrifice her own life in the protection of her breed. In animals whose young are not easily provided for (e. g. fox, wildcat, eagle, sparrow, pigeon, stork, etc.), not only the mother will sacrifice her own existence in the protection of her offspring, but also the father will do his utmost in the interest of his young ones. In these animals the males remain attached to the females they have secured at the first period of oestrum even after the time of propagation has passed, provide mutually for their offspring until the latter can provide for themselves, and at each succeeding period of rut, yield again to love and never seek a new mate until the old one dies. Ernest Thompson Seton found that hawks practise monogamy and that wolves consort for life, and, in case of death, the survivor remains alone. The Canadian wild goose, when it has lost its mate, will never seek another. Thus the instinct of permanent mating or of monogamic marriage, is a phenomenon already found among many animals.

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* Among animals, says Walker, there are species that never marry and those that do. Those male animals whose young are easily fed, such as the horse, the bull or the dog, never approach the female except when under the influence of rut, never cohabit with one exclusively, rarely, if ever, repeat the reproductive act with the same individual, and commit the care of the offspring entirely to their temporary mates.

Now, among all animals, the prenatal period and the period of the maternal feeding are almost the longest in man. The helplessness of the human infant is unique among the creatures of the animal kingdom. The new-born baby is devoid of nearly all instinctive capacities, except the taking-in and assimilation of food. It is unable to stand or wander in search of food. It is nearly blind and deaf. It is perfectly naked, without fur or feathers, and hence is in need of a certain amount of heat, being injured by the least draught. It is in need of the utmost cleanliness, still it is unable to keep itself clean. It is unable to fast longer than a few hours. In short, the human infant is the most complete picture of helpless dependence. Hence without the help and strength of fatherhood, afforded to motherhood, the human race could not have survived the primitive stage, when couples still lived separated. The length and feebleness of human infancy required a union of male and female of considerable duration. By the time the last child was able to emancipate itself from the parental protection, the period of sexual activity had been passed. Permanent mating among men, especially in the prehuman stage, was a condition sine qua non, all the preachings of the free-lovers to the contrary notwithstanding.*

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* In some animals the rôles are changed. The part of the female in fishes, for instance, is ended when she has let fall the roe on the spawning-bed, while the male swims constantly over this bed and watches over the fertilized eggs against the attack of enemies until the eggs have developed into new fishes.

Permanent mating is, therefore, a natural impulse among human beings. It is necessary for the protection and preservation of the lives of a lesser number of offspring of a higher grade. Permanent mating is, hence, of fundamental racial value. In man this impulse is of a more complex form and broader range, which leads the individual to wish not for momentary excitement, but for a permanent union, for a home, for a family. Even to the man who regularly indulges in meretricious venery there comes a time when these bonds of mere passion do not satisfy any longer. He begins to crave for a permanent mate and a home. This impulse appears later in life and is not present in the earlier impulse for mere conjugation, arising at the period of puberty. The amatory feelings at that time of life are bestowed upon the first pleasing individual of the opposite sex and are seldom of long duration.

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*The error committed by the radicals is that they read human history and neglect to read natural history. In the beginning of history permanent mating was already abolished. Permanent mating was a necessity only as long as the couples lived separated. When, however, already before the dawn of civilization, mutual aid was added to self aid, when for the sake of protection men began to live in herds, and all the males had the responsibility to procure the food for the entire herd, the individual father was released from such responsibility, and there was no necessity any longer for permanent mating. The result was promiscuity, as found by Caesar (Bell. Gal. v. 14), among the Britons: "uxores habent deni duodenique inter se communes et maxime fratres cum fratribus, parentesque cum liberis," and by Strabo among the Celts of Ireland: "*καὶ φανερῶς μίσγεσθαι ταῖς τε ἄλλαις γυναιξὶ καὶ μητράσι καὶ ἀδελφαῖς.*" From promiscuity the sexual relations run through a certain cyclo of consanguineous marriage, punaluan family, pairing family, polygamy back again to monogamy, as now practised in most of the civilized countries. All these changes were made in the interest of the progeny, although often unconsciously, just as the growing affection of two lovers is, in reality, already the will for life of the new individual which they could or might beget.

They are transferred from individual to individual. Later in life, after character is formed, there comes for men and women the dawn of a deeper affection, which involves bonds of stronger form and more permanent type than any that mere passion can arouse. This unconscious and involuntary craving for a permanent mate and home is of an altruistic nature. It has been wisely implanted in the interest of the race. There is nothing egotistical connected with this impulse. Personal gratification does not enter into consideration, for the joy and pleasure connected with personal satisfaction may be found with any temporary mate.

CHAPTER XII

SENSUAL LOVE

Permanent mating is altruistic in character, but the altruism extends only to the future generation. Even the fastidiousness found in permanent mating is in the interest of the unborn. The mates are only tools in the hands of the commanding Spirit, whose all-governing principle has only one thought, only one prosaic aim, the propagation of the human species. The attachment between both mates cannot, therefore, be properly called love. For in love the mate is of primary importance. But the permanent-mating impulse is the stepping-stone to love which is first found in the human race. In human love a distinction must be made, according to Finck, between two different kinds; love as an instinct, or sensual love* and love as a sentiment, or sentimental love.

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* When a man, for instance, is attached to a woman because of her outward harmonious appearance, i e., beauty, it means that she pleases his sense of sight. If he is fascinated by her beautiful voice, then his sense of hearing has been appealed to. When he falls in love by the touch of her soft little hand, then his tactile sense has been excited. The meaning of all such attachments is the desire to satisfy the senses. Hence the love is sensual. For any of the five senses may be the starting point of sexual desire.

The generative centre is in communication with the centres of all the other senses and may be excited by them.

Certain odors occasion pleasurable sexual feelings. The love of sensual women for perfumes indicates a relation between the olfactory and the sexual centres.

The sense of taste is sometimes in the service of sexuality. One of the author's patients had sexual sensations of a pleasurable character when eating liver-sausages.

The sight of a beautiful specimen of the other sex, or even its picture only, may frequently excite the sexual centre.

Emotional persons are often sexually excited by certain music. An exaggerated fondness for music is always suspicious of being of a sexual nature.

The tactile sense is the main sense in the service of sexuality. The touch of any part of the male body by a soft female hand will cause sensual excitement. The touch of the nipple in woman often causes intense libido, a fact which plays an important part in the nursing of the young throughout all the types of mammals. The

Sensual love is the only kind of love the greater part of humanity knows.* This love has no depth or duration, and when satisfied, cares no longer for the object for which it temporarily hungered. For when sense forms the chief part of the compound feeling, love will not long survive possession. There may be a strong individual preference in sensual love. The charm exuding from the personality of one individual may possess a kind of personal magnetism for another of the opposite sex. The luscious intoxicating essences, exhaling from one person, may have a particular idiosyncratical attraction for the other. Hence sensual love may be as fastidious as pure love. It may temporarily focus its interest on one person only.

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sexual sphere may also be excited by a stimulation of the gluteal region. The practice of the Flagellants was suppressed by the church when it was discovered that sensual motives played an important part in their exercises. Rousseau in his confessions describes the pleasure he felt when spanked by his nurse. Spanking often incites children to masturbation. The main irritation of the genitals is induced by touch. Erection, orgasm and ejaculation may be induced by the tactile irritation of the penis in the man and of the clitoris in a virgin, and after defloration, by the excitation of the anterior wall of the vagina. Certain zones of the skin become secondarily related to sexuality, mostly at such points where the skin turns into mucous membrane. These are the erogenous zones.

* The word love is, as a rule, employed very loosely and made to do duty for almost any attraction, whether purely physical or wholly sentimental. Even great philosophers and distinguished writers do rarely differentiate between animal passion and human love or between pure sensuality or the somatic part of sex, and mental attraction or the psychic phenomenon.

Plato says that love between a man and a woman is mere animal passion, far inferior in nobility and importance to love for boys, friendship or filial, parental or brotherly love. According to Plato, Socrates understood nothing by love except its science, Ta Erotica. Eros Uranios incites to love youths only, the more intelligent sex, and this only at a time when their good character and high culture are beyond doubt.

Plutarch says: The passion for women causes at the best the gain of sensual pleasure and the enjoyment of bodily beauty. The Greeks, therefore, applied the celestial kind of love only to friendship and boy-love, never to the love between men and women.

Sergi finds the cause of love in the stimuli of the reproductive organs, and in the senses of touch and temperature.

Haeckel says: The oldest source of sexual love is found in the erotic chemotropismus, in the attraction the male and female sexual cells are exercising upon each other. This sexual affinity is found even in the lowest stage of plants as in the protophyts, where both cells swim toward each other to unite.

Rosenkranz finds in nature only an empire of love, of a love that penetrates all things and leads them to a common end. Gravi-

Yet in sensual love the intense desire for exclusive possession, the jealousy toward rivals, the coy-resistance, and the moods of doubt and hope are only emanations of selfish lust, of eagerness to gratify an appetite with a particular victim for whom the lover has no adoration or self-sacrificing devotion. Such a lover loves only himself; his one object is to please his own beloved "I," without any regards for the feelings of his mate. The latter figures only as a means to the end, that end being his own gratification. To such a lover, "I love you" means "I long for you, covet you, and am eager to enjoy you." All indulgences and favors shown to the mate are only meant as means to gain a certain end, and when this cannot be attained, sensual love will change into the contrary passion of hatred.

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tation is love dominating nature. Organic life is a continued phenomenon of love. Even in inorganic nature the combination of substances, one with the other, is a trait of love. The appearance of heat and the flash of light that accompany the chemical process are, in a manner, the heralds of lust felt by the substances while uniting. Love of the sexes is a love for things that is ignored and unknown and which is not yet even in existence. The lovers must perish that love may continually rise to new life; the individual dies that the species may live. Love is not the aim but the means, serving life and development.

Love is the joy at another's existence and is stronger than the delight at one's own existence. Love transforms the nuptials into a jubilee even where it is the eve of death. It is hence as strong as death. There exists not only a natural love, but also a spiritual love which is stronger than death. Natural love is not the true love, but only a stepping-stone. True love is no longer blind and necessary, but conscious and free.

Teichmüller says: In sensual love, Nature makes use of the individual only incidentally, by making the propagation of the species a personal concern of the individual. She gains her end by a mystification. The individuals, by virtue of the innate impulse, consider the external aim of nature as their own personal concern, for which they voluntarily hazard everything, even life itself. Teichmüller further claims that in physical love only the state of irritability and the sensibility of the nerves of the subject are important. The object is only concerned as a soliciting casualty. The natural impulse cannot aim at lust, for lust is not an end, but only expresses the coördinate state of the subject during the actions. Every desire aims at a specific action as its end. The musician does not long for lust but for music. The pleasure connected with it ensues coördinately with the success of the performance.

Of sentimental love, Teichmüller says, the individual loves an ideal which it has itself created in its thoughts and fancy and with which the actual need not harmonize at all. For that reason the "treasure" (in German the lovers call each other "Schatz" or treasure) lies not without but within the lover. The beloved person outside is only the

In sentimental love such a thing as hatred is impossible. For to understand a thing thoroughly, forever puts that thing beyond the pale of hatred; to love a thing merely is to subject oneself to the possibility of hating that thing.

Sensual love, says Duboc, starts as an ideal notion and fancy from the sensual enjoyment which the sexual feeling promises. Whoever promises to satisfy to perfection appears as an ideal, by being the representative of this enjoyment; he becomes the object of the highest wish and desire. But as soon as he loses this significance, this symbol of sexual union, he immediately is deprived of his ideal character. By no means can, therefore, sensual love renounce, because with the resigna-

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key that understands to unlock the treasure. The key is not able to create the wealth. Whoever is poor and desolate within, for him no key can unlock the treasure of love.

Schopenhauer sees in amorousness an individualized sexual impulse. The growing affection of the two lovers is, in reality, already the will for life of the new individual, which they could and might beget. The species has a prior, nearer and greater claim upon the individual than the frail individuality itself. The exact destiny of the individuals of the future generation is a much higher and worthier end than the extravagant and transient bubbles of the enamored. The beauty or the ugliness of the mate has nothing to do with the gratification itself, so far as it is a sensual pleasure depending upon a pressing necessity of the individual. Yet beauty is a matter of great consideration, because it represents the will of the species. Every lover finds himself deceived after the accomplished great work. For the delusion has vanished by which the individual was deceived by the species.

In defining human love, Schopenhauer says that every individual exercises a sexual attraction proportionate to the moral and physical perfection it possesses which we attribute to the ideal of the human species. The attraction of two individuals will be the more energetic the more the deficiencies of the one will be counterbalanced by the virtues of the other, and the union of the two promises a child more conforming to the type of the species. Thus the greater the disparity the stronger will be the attraction.

Danville, on the other hand, finds that alliances are more generally concluded among individuals of the same education and of a similar intellectual development. He, therefore, claims that love is the most differentiated modality of the instinct of reproduction. Intellectual development, education and culture, however, have carried it so far away from its origin as to be entirely hidden.

Rousseau says: The physical desire is the one which drives one sex to unite with the other. The moral one is that which determines the desire and fixes it upon a single object exclusively, or at least gives a greater degree of energy for this preferred object. Now it is easily seen that the moral element in love is a factitious sentiment born of the usage of society and glorified with assiduity and care by women to establish their dominion.

tion and renunciation the deposition of the ideal immediately begins, while true love can only prove its genuiness by the very renunciation.

Sensual love is thus characterized by the egoism that lies at its foundation. Joy and sorrow, hope and fear, which may be found in sensual love, are only the selfish aspects of passion. The moods of hope and despair may disquiet or delight also those who love only as a carnal appetite. A desire which is the most violent and the most engrossing of all passions, a craving which next to hunger and thirst is the most powerful and imperious of all appetites may cause all kinds of selfish pleasures and selfish pains. Even attachment and fondness are no proof of the existence of pure love. The manifestations of attach-

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Delboeuf looks for the basis of love in the chemical action by which the female sex cells or ova exercise an attraction, magnetic in nature, upon the spermatozoa, and vice versa.

Spinoza defines love as "laetitia concomitante idea externae causae," a pleasure accompanied by the thought of its external cause.

Bain finds the cause of love in the charm of dissimilarity.

Mantegazza defines love as a desire for a particular beauty.

Hartman says: Man is moved by instinct to look for an individual of the other sex to satisfy his physical necessity, imagining that in this way he will enjoy a pleasure he would look for in vain elsewhere. This pleasure, one lover dreams to find in the arms of the other, is only a delusion. Subconsciousness uses these deceiving means to oppose the egotistic reflection and to dispose the individual to sacrifice its own interest to the interest of the future generation.

Spencer says that the passions which unite the sexes are the most complex and the most powerful of all feelings. Admiration, respect, reverence, love of approbation, emotion of self-esteem, pleasure of possession, love of freedom, love of sympathy, they all unite in the one powerful feeling of love. They represent a variety of pleasurable ideas, not in themselves amatory, but have an organized relation to the amatory feelings. The complex sentiment, termed affection, can, therefore, exist between those of the same sex, but it is greatly exalted in love.

Sidney declares love to be the most intense desire to enjoy beauty, and where it is reciprocal, is the most entire and exact union of hearts. The instinct, on the other hand, is absolutely sensual; it makes the exterior its object and has no other end than sensual pleasure. Every individual, therefore, loves more or less spiritually or sensually in proportion as it approaches to the spiritual or bestial nature.

Hegel says: Love is the complete surrender of the "ego" to another "ego" or to an ideal. Not the sacrifice of the possession or wealth of the ego, but the "I" itself must be given away.

Finally, Janet declares love to be complete madness in its origin as well as in its development and mechanism.

The same sentiment is expressed in a poem by Heine:

"Love's madness! tautology, love is itself a madness."

ment may spring from selfish interest, they may be the rewards for favors to come. Fondness, displaying a silly extravagance or unseemly demonstrativeness, does not prove true love; it may be only a foolish, doting indulgence. The old maid is also fond of her dog and the little girl of her doll. Some men love their wives as children love dolls, and, as a natural result, treat them just as dolls are treated. They dress them in all the finery they are able to procure, pet and exhibit them until they become old, and then they turn aside for their neighbors' dolls. Even the doll's admired beauty is valued not for the pure artistic delight of loveliness, but as an incentive to the chase. This is not true love. The person is here only valued as an object without which the beloved "ego" could not have its selfish indulgence. Even adoration is no proof of true love. Husbands are often adored for their coldness, hardness, arrogance and contemptuousness, and beaten wives do often most warmly adore. Yet such husbands are certainly not truly loved.

Fondness, liking and attachment even to the degree of committing suicide upon the loss of the person coveted, may not be true love withal. Suicide is no test of true love. Many a man commits suicide after losing his wealth, yet money is not loved for its own sake, but for the power it possesses of procuring the means for enjoyment. A person may take his own life because it feels lonely after the failure to secure the desired union. An individual may risk life and comfort to obtain possession of a coveted body for its own enjoyment. Such actions are no indication of genuine love and, generally, they prove just the contrary, just as the unrestrained, unlimited desire which ignores all considerations of honor, prosperity and peace, does not prove true love but, on the contrary, the urgings of the primal instinct. Neither should the sacred term "true love" be applied to the feeling that animates selfish and impulsive idiots to assassinate cowardly an unresponding mate. Such designs just prove the selfish lust. The gross, sensual infatuation which leads a man to shoot a woman who rejects him, or which leads a woman to throw acid in the face of the beloved man, is absolutely antithetic to refined, ardent, sentimental love, which impels the lover to sacrifice his own life and comfort rather than let any harm come to the one beloved.

This true love is only possible among the refined and cultured. Hence the greater part of humanity has never known the emotions of sentimental love. The only love it knows is sensual love.* Men and women with blunt intellects also have blunt feelings and are incapable of experiencing true love. They can only be inspired by the love of the body. This love, to be sure, is not necessarily coarse or obscene, yet it is a stranger to true sentimental love.

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* This common every-day kind of love, which is nothing else but a refined sexuality, pure and simple, has been elevated to a fetich by the modern so-called intellectuals and extolled in and out of season. The advocates of the new love-morality show by the attributes, as love at first sight, that what they understand by love is sensual love. Yet upon this prosaic attachment they try to build up their new system of sexual ethics.

Every union not based upon this kind of sensual attachment is decried as mere prostitution in marriage. Any marriage influenced by such motives as loneliness, poverty, welfare of the nearest relatives, the advance in social position, advance in business or in the professions, without the obligatory romance, which after all is only refined animalism, is considered contemptible. Such motives are held to be honorable enough to govern any other action in the life of the individual, but when it comes to marriage the line is drawn. Without the quickly wearing off glamor of a silly moon-light romance, the best of motives for contracting marriage relations are nowadays considered ulterior, and the sought-for party regards itself as having married under a misapprehension.

Even eugenic power is attributed to this wonderful love. Two intellectual and physical giants will beget weaklings, so we are told, if their union has not preceded by love's desire; while if two weaklings marry upon short notice, guided only by their pent-up sex promptings, the offspring, as a child of love, is prophesied to become a physical and intellectual giant. As if the chromosomes, the carriers of the determiners of the unit-characters, could be influenced by love's perjuries.

CHAPTER XIII

SENTIMENTAL LOVE

Sentimental, or true love, is a conscious altruism and is the antithesis of the egotistic sensual love. Before applying the term true love to the relation of both mates, the test of disinterested affection, as found in the instinctive parental love, must be applied. The distinction between sensual and sentimental love is the selfish desire of libido in the former and the self-sacrificing ardor of altruistic affection in the latter.

The two emotions have some characteristics in common, and for that reason, sensual love is, as a rule, mistaken for sentimental love, even by the greatest thinkers and best poets. An essential and invariable ingredient in sentimental, as well as in sensual love, is the imperative desire for an absolute monopoly of the beloved person. But while in sensual love this desire springs from an egotistic source, selfish elements are foreign to this desire in sentimental love. The latter knows only devotion and sympathy, which urge the lover to seek the welfare of the one beloved, if need be at the expense of his own.

The only true index of genuine love lies, therefore, in the sacrifice of one's own happiness for another's sake. Pure love is always ready to lose its own life in an effort to save another's. The sentimental lover is, indeed, not less overjoyed to have his affection returned; but if it is not reciprocated, his love is, unlike sensual love that turns into resentment, none the less affectionate. He never slakes his thirst with the blood of his beloved, even if he is rejected. His constant solicitude is how he can make the beloved happy and save the adored person from grief, at whatever cost to his own comfort. He feels the joys and sorrows of his beloved, as if they were his own. He has completely surrendered himself and his own peculiarity to the other and has, in a certain respect, died as something specific and individual.*

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* Those feminists who clamor for the wife's right to her individuality show that they have never experienced the emotion of true love.

True love, therefore, was slow in coming and is a child of a higher civilization, and is, even then, known only to the cultured. Only when humanity has reached that state of civilization when men and women show not only their respective physical but also mental secondary characters, then admiration and respect enter into the relation of the sexes. Love becomes more and more fastidious and more regardful of intellectual worth and moral beauty, and sentimental love is made possible. For true love cannot exist without respect, and genuine affection is chiefly evoked by intellectual, emotional and moral qualities.

The secondary mental characters in the man are strength, hardiness, robustness, courage, aggressiveness, activity, creativeness, stern justice, gallantry, generosity, manly will, manly grace, tenderness, and intelligence. The feminine qualities are gentleness, kindness, patience, tenderness, benevolence, sympathy, self-sacrifice, meekness, sensitiveness, emotionality, modesty, demureness, coyness, and domesticity. The highest phases of genuine love are possible only where the secondary psychic qualities are highly developed. Such persons do not care to possess in the low, coarse way that characterizes sensual love. They are content to love and be silent, to worship even at a distance.

Love, says Horowicz, growing up as a mighty passion from the substratum of sexual life has, under the repressing influences of habits and customs, taken on an entirely new, supersensual, ethereal character, so that to the true lover every thought of naturalia seems indelicate and improper. True love is, therefore, only possible between refined and cultured people, between a man capable of adoration, sympathy and affection and a woman equipped with mental and moral charms. In true love the woman must show the same traits as in her maternal capacity. She has to be a real mother to the man she loves. The man starts life at a woman's knees, and it is to a woman's knees that he returns when he marries. Woe to him and her, if the second woman's love is less selfish and sacrificing than that of the first.

A sympathetic disposition is as essential to the individual who wishes to be loved truly and permanently as all the other secondary psychic qualities. Cruel indifference is not incompatible with sensual love, but it is fatal to love based upon sentiment. Ordinary, sensual infatuation could be strong and unprincipled enough to lead a person to sacrifice honor and self-respect for the caprices of another. But true love would turn into contempt for the one who could wantonly subject it to persistent insults and degradation; and contempt is the death of genuine love, though yet compatible with sensual love.*

True love is, therefore, characterized by patience, kindness, generosity, humility, unselfishness, good temper, and sincerity. This spectrum of true love shows the same elements as does that of genuine friendship. True love, therefore, can only be acquired in the same way as true friendship, namely, after a long probationary interval. Then only will the true love supply the universal need of friendship. Marriage is no barrier to the existence of unselfish and sexless love, which is the essence of the truest and purest friendship. If a husband be truly the friend of his wife, his love for her as a friend would be just as strong, just as tender, just as permanent and unswerving as if she were not his wife, nor ever might be. Nay, it may be said with Tolstoy that unless married people have been united by pure love, without a mixture of animal passion, the time must come when they will become weary of each other.

Duboc had only sensual love in mind when he said: To be adored and admired is, in distinction from friendship, the criterion of love, while the criterion of friendship, in distinction from love, is to be understood and esteemed; the latter is delighted in its illusions, the former harbors an element inimical to all illusions. Sentimental love is also an enemy to illusions. Sentimental love, as distinguished from friendship, is dependent upon sexual differentiation. Pure oxygen would burn the lungs after a very short time, pure nitrogen suffocates every animal, but "both combined maintain life," says Ellen Key. Mere sensual attraction is not love, nor is friendship love; in combination they are the air of life. When two souls have joys which the senses share, and when the senses have delights which the souls enoble, then the result is neither desire nor friendship, it is a new feeling. The only distinction between true love and pure friendship is that the most ideal relation between man and man in friendship is transferred to man and woman in love. Hence these two relationships must possess the same qualities. Paternal, filial and fraternal love partake each, in some degree, of instinct and are, to that extent, impulsive and blind. But in true love, instinct and sensuality have no place. "She is sacred to me," says Goethe's Werther, "all desire is silent in her presence." A gleem of such wedded friendship transcends all other kinds of love. Wherever there is a pure and unselfish love for another for that other's own sake, a love contingent neither on its return nor on its recognition, there is true friendship.

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* If Samson's love for Delilah would have been of the sentimental kind and not mere infatuation, his love would have been turned into contempt and resentment, long before his betrayal, for her, who, he must have seen, was trying to elicit the secret of his strength for some sinister purpose. But being of a sensual nature, he was betrayed by two women whom he thought he loved but with whom he was only deeply infatuated.

Sentimental love, like its comrade friendship, furthers the display of nobility and native virtues of the human soul. To love one's soul for its beauty, grace and truth, to be inspired by the charm of its character to an affection which is pure and chaste, is to open the way to appreciate all beautiful and true and gracious souls. It offers the most refined of the pleasures which make life worth living. Joy demands that its joy should be shared.* We need sympathy; hence we crave friendship and love. By the devotion of the other we feel our own power our own value enhanced. Love tends to make man kinder and better through his complete identification with the existence of another. In the beauty of a loving attachment, man learns to comprehend all his fellowmen and to value and look at all the world by the glorious light of an inner community of emotions.

Such love must be proved and purified by the fire of reasoning. It is only possible after a thorough study of the character. The subtle elective affinity, of which we hear so much praised on the lecture platform, on the stage, in the magazines and in the papers, cannot be relied upon; its thrill is uncertain and needs to be tested and corrected by a long trial, whether it is really spiritual kinship or only emotional impulse. If after the veil of fantasy has been removed, the beloved object is still found worthy of the highest and warmest esteem, the emotion will be far nobler than, and different from, the unconscious fondness which overlooks the exact estimation of the beloved. In all love, considered as a virtue or grace, there must always be the conscious will, which is also the foundation of morality.

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* Sorrow is an only child, but happiness was born twins; one can be sad, it takes two to be happy.

Such love may also reach the highest state of passion, but in distinction from sensual love, it seeks its own happiness *in* the felicity of the other, and conscious of its own disinterested purity, considers its desires as noble and above general motives of human action. Such emotions can only exist between men and women of pure souls.

True love is, therefore, rational, conscious, unselfish, deep, enduring, constant, refined, self-denying, and is willing to make the greatest sacrifices for the sake of the happiness of another. It is conscious altruism, never faltering in its ethical sense of duty. It is love tested and purified in the fire of the intellect; it comes slowly, but it endures; it gives more than it takes, and has a tinge of tender gratitude for a thousand kind actions. It is, therefore, an ideal sentiment which has hitherto been reached only by a very few select.

But if we look at love in the light of evolution, when we find how cell-division developed into sexuality, conjugation, permanent mating, sensual love and, finally, into sentimental love, there is reason for hope that the still rare fruits of an apparently more than earthly paradise of love, which only the forerunners of the race have been privileged to gather, will some day, when humanity has reached the state of Nietzsche's Super-man, become the universal food of the human race.

Development of love in the individual.—The evolutionary trend in this world can be detected not only in the mere preservation, but also in increasing perfection. Not only the preservative instinct, i. e., the will to live and the will to reproduce, has contributed to the advancement of organic life to higher forms, but the two perfective human instincts, i. e., the will to act and the will to rule, have also served as a means for the evolution of human activities, as science, art, economics, etc.* One of such activities is sentimental love which had to pass through all the different stages of evolution before it reached the complexity of its present structure. Evolution is a truly universal principle. The meaning of life is its advance towards higher forms. There is not a trait, physical, psychical or spiritual that is wholly finished. The higher emotions as love and hate, fear and shame, etc., are not born with the child; they are evolved slowly by degrees.

According to Nordau every individual is in love with his own ideal, throughout his entire life. Every man and woman falls in love with the representative identical with, or at least most resembling, his or her ideal. The craving for love is the desire to possess the organic ideal.

The ideal of the mate begins to be distinctly evolved by the organism at the time of puberty and is complete only late in life. The ideal, except in its general features, is not stationary; it grows with the individual's physical and mental development. With the beginning of the material growth of the centre of generation, the imagination begins to receive from the mysterious depths of the cells and tissues the conception of the image of the mate. The organism hears indistinctive voices, all telling the tale of the future partner in life. In this way the image of the ideal grows up in the brain during the individual's amatory life.

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* Thus capitalism has been evolved from primal communism, feudalism, industrialism, capitalism; and we are gradually verging to state socialism.

Marriage has been evolved from original permanent mating of the prehuman state to primal promiscuity, consanguine family, punaluan family, pairing family, patriarchal family, to strict female and loose male monogamy, and is gradually reaching, through the modern feminine movement, not, as some radicals seem to think, to variety, but to strict male and female monogamy.

Through the entire range of higher animals, even among the polygamous, the female is always monogamous, at least for the period between one impregnation to the other. As soon as she has been impregnated by one male, during the period of rut, she does not admit any other male until the next period, and woman is no exception. If she has the power she will force men to monogamy, but she will never return herself to promiscuity.

Higher eroticism requires, then, the beloved to be a vehicle of a projected personality. Love for a man or a woman is the attempt to realize one's ideal in the man or the woman. The impulse to love is the search after the incarnation of the inward ideal, and falling in love is the instinctive conviction that the ideal has been found. The lower and simpler the individual himself, the simpler will be the qualities of his ideal in corporate form. Among people of a low state of civilization the qualities required of the ideal are so few that almost every individual of one sex represents the ideal of the other sex. They may both be paired like animals, and love does not yet exist. The more cultivated a person becomes, the more complicated become the qualities demanded of his ideal, and the harder it is for him to find the same. A person looking for physical qualities in his ideal or for external beauty only, will easily find them, and a case of love at first sight, about which romantic dreamers go into such raptures, is naturally possible. But such love is only sensual and does not deserve to be thus extolled. For true love among men and women of a higher state of culture is an ideal symphony of tones of all kinds.

Generally bodily perfection and a retiring, tender, beneficent, confiding nature in woman constitute an attractive ideal for the man, while mental superiority in man constitutes the attractive power for the cultured woman. In her love the regard for masculine beauty usually forms an unimportant ingredient. The woman, says Kant, has an exquisite feeling for the beautiful, so far as she herself is concerned, but for the noble so far as it is found in the man. The man, on the contrary, has a decided feeling for the noble, which belongs to his own qualities, but for the beautiful so far as it is met with in the woman. Hence it follows that the aims of nature are directed through love upon making men still nobler and women more beautiful.

The masculine virtues which impress true women are physical strength, courage, nobility of mind, chivalry and self-confidence. These virtues constitute the beauty which arouses the woman's love, these are the conspicuous features of her ideal. The female virtues that impress the man are beauty, tenderness, goodness, refinement, truth and patience. These are the virtues his ideal possesses. The more highly cultivated mentally and physically he or she are, the more complex and differentiated are the qualities of their ideals. Hence refined and complex natures experience a great deal of difficulty in meeting with their ideals or any one closely approximating them. But when two happen to perfectly compliment each other, when each happens to represent the ideal of the other, then there is true and lasting love. Such people know their ideal when they meet it and have been given time to study it, and they also know that they will never find another one in this world; they know that only this being and no other is suited to them as one triangle is to its congruent.

This knowledge can only be gained after a long study of the qualities of the person found, as to whether they really coincide with the mental qualities of the ideal; and it takes such noble beings longer to fall in love. Coarser natures are readily able to fall in love. The sensual qualities which attract a man or a woman to a paramour are easily discovered. When the affections mount no higher than mere feeling, a true communion of hearts is not indispensable. When the union of the man and the woman is regarded only from the physical basis, when the object is only self-gratification, the finer phases may be and really are ignored. Mere sensual enjoyment can be experienced by two persons who otherwise despise each other.* But true love has far nobler aspirations than sensual enjoyment, and promises a union of heart and soul.

Among intellectual persons mere instinct becomes more and more powerless until it is almost totally extinguished. True love among them is, then, a voluntary act. The plans for its accomplishment are elaborated in the mind slowly and intelligently. It has then all the qualities of true friendship, combined with an affection in which sensual desire is working to a greater or less extent only unconsciously. As fusing body and mind it may become one of the strongest, deepest and most influential of the passions of our nature. It opens up horizons above and beyond the earth so vast that this mundane sphere dwindles into insignificance.

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* This is often the case even among the noblest of men; among women, even among the worst, as the demi-mondaines, the heart has to be also somewhat engaged.

Woman's love.—In emotional natures love exerts a predominant and frequently even supreme influence upon the whole consciousness of the individual. It produces effects upon his judgment, his fantasy and his will. It excites conceptions borrowed from the domain of sex and gives to all the work of the brain an erotic tendency and a sexual polarity.

Now, the woman lives more by her emotions than the man. The part she plays in the propagation of the kind is also by far the more important one. She has to supply the whole material for the formation of the new being; the man only supplies the stimulation to this heroic work. The woman's centre of sexual activity is, therefore, more developed. The activity of the generative centres occupies an important position in the activity of her brain as a whole. Sexual life concerns her more nearly, more deeply and more lastingly than the man. She is able to do nothing else but love. Sexual matters imperiously mingle with all her motives and influence all her aims. To her love is life. Marriage is her highest ideal, and domestic happiness is and ever will be her ultimate aim.*

Women, even maidens, says Hume, take more offence at satires upon matrimony than taunts upon their sex. Woman knows the attraction her sex has upon the other, and smiles at the insincerity of sex-criticism. But matrimony is holy to her. She has a natural tendency to regard wedded love as the single aim and substance of the life of human beings. Sexual consciousness is stronger in her than in man, and her need of true love is greater. She lives largely in her affections, and her constant desire is to attract and please.

In her natural state the woman, therefore, possesses a more distinctly developed ideal. On dissecting and analyzing the female heart at any age, and however married, we should probably find that the original ideal is still lingering there. Woman is constantly groping and making experiments, whereby she attempts to realize the ideal of her dreams in the actual men of her acquaintance. The instinct of selection is very important to her. By it she recognizes her affinity, the man best fitted by nature to father her children. She unconsciously feels the need of a partner who will organically compliment her. She possesses an instinctive sensation of what is organically necessary to her for the continuation and intensification of her qualities in the offspring.

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* In a lesser degree, the same may be said of the man, only the care for procuring food distracts his attention from the ultimate aim of life.

For the woman the step of choosing a partner is the most important act of her life. She has an instinctive sensation that she ought not to make a mistake, and is extremely careful to avoid the least likelihood of error. She instinctively feels that her mistakes cannot be corrected. She is monoandric in character. She is aware that purely sensual love cannot last. Hence she looks more for mental merits, and has a high appreciation of a fine character. She is looking for qualities that will outlive the freshness of physical charms. Her innate solicitude is to continue the love-charm all through married life. Hence she is governed by ideas of the sublime and the beautiful. Only a man endowed with such qualities can inspire in her true love and its unsurpassed pleasure and joy in life. When so inspired, she surrounds the object of her love with the halo of perfection.

The man, says Dessoir, is able to accomplish and find pleasure in sex activity without his soul partaking in it, but the woman does not find gratification in this activity if the soul has not been first excited by the beauty, strength and personality of her partner.

Love to a woman is an exalted and noble thing; she stakes her life upon it. She has, therefore, to be more fastidious in her choice of a consort than the man. This partly explains the mystery of modesty and coyness. She remains passive while she is wooed for her favor. Love, says Walker, is the empire of woman. The consciousness of weakness in woman leads her instinctively to her dissimulation, her finesse, her little contrivances, her manners, her graces and her coquetry. By these means she simultaneously endeavors to create love, and not to show what she feels, while by means of modesty she feigns to refuse what she desires to grant.

By an imperious power and charming tyranny she tries to prevent the man she loves from stirring from her side. She is ever desirous to fascinate and bewitch him. She feels herself to be a powerful centre of love and attraction around which everything ought to revolve. The woman, says Kant, has from early girlhood the confidence in her ability to please; the youth, the fear to displease. He is, therefore, shy in the presence of women. His desire is to be governed—before marriage—hence the chivalry of youth, while the woman's desire is to rule. She wants man to surround her with an insatiable desire. She wishes to be loved and yearns to evoke man's admiration for her by all her womanly qualities. She gives herself up entirely and irrevocably and never forgives the chosen possessor for examining too little the value of his treasure.

Obstructions of love's development.—Healthy and natural love is always clearly conscious of its purpose, the ideal is always in existence, waiting for the opportunity to meet the materialized duplicate. Men and women have an unconscious sensation of the qualities of their ideals of the other sex, that by their union their respective qualities may be transmitted in an intensified degree to their offspring. Hence if the instinct has not become dulled by monetary considerations, if social reasons, religious prejudices or customs do not rise to confuse and pervert the instinct, men and women will, should there be many from whom to choose, select with unerring certainty the one who most closely approximates the psychic ideal which they have elaborated within themselves at the moment of sexual maturity.

But true love is only possible if the natural development has not been disturbed nor the natural course interrupted, and the young people have been given the opportunity to develop their ideals. If the development is arrested, if the growth of the erotic instinct is disturbed, at the time of restlessness and nerve-irritability, then the image of the ideal in the mind is confused and the discovery of its organic counterpart is impossible. Now, the whole nervous system is under great tension during the formation period. Inquietude, vague unrest and dissatisfaction disturbs the boy's equanimity. His heart is tremulous with emotion and represents a volcano of agitation in perpetual eruption. He exudes intense feeling and passion. The mind of the girl is confused with vague dissatisfaction and vaguer desires which she vainly endeavors to define even to herself. Her heart is wildly stirred and issues from its chrysalis to renewed dreams of chimerical bliss. Joy and sorrow, exultation and depression alternate like dawn and dusk. All the complex subtleties of the feminine heart give rein to a single emotion. She lives in the realm of romance, her soul keeps soaring in the land of glamor. Hence the least disturbance will be fatal to the development of a clear and distinct image of the ideal.

Such disturbances are ever present in our advanced civilization. The early intimate association with the other sex, among the poorer classes, gives palpable suggestions of the libido connected with the functions of reproduction, at a time when mystery ought to shroud its object. Animal passion, especially in great cities, obtrudes itself upon the attention of young children, and they become conscious of the greatest of all human needs through the desire of the flesh, and not by a gradual growing sympathy for a noble being, possessing lasting gifts of sentiment and thought. The sentiments are, therefore, not of true love but of lust; and to transform lust into love is a difficult task.

Besides the unfavorable environment, certain radical doctrines, widely spread among the laboring classes, also prevent true love from taking root. In the literature, often read by these classes, excuses are readily made for the supremacy of the passions. Dithyrambs are sung upon the crudest emotions. The rational ethics of these radical moralists teach that "love worketh no evil." True love may really do no evil, but gross passion, which these teachers of the new sex-morality call love, is capable to do all the harm in the world. Temporary sexual attraction, which is sensuality pure and simple, is called by the name of love and is made the basis of the new morality. The name of the sublimest emotion which appeals to the grandest impulses, to the noblest sentiments of men and women, which makes chivalrous, gentle, refined and helpful all who are touched by its magic wand, which informs its disciples with the spirit of honor (Walker), the name of this noble emotion is conferred upon the coarse emotion of sensuality, as if sensuality ever possessed all these ennobling qualities. The greater part of humanity is declared to be polygamous in nature. According to these radical doctrines only few men and women possess the instinct of exclusiveness, all other are naturally varietists. Consequently promiscuity is the ordained order of nature, and the monogamic marriage is decried as forced upon humanity by priest and tyrant.*

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* It is really amusing to notice how the radical writers put up a target and fire at it to their hearts' content. They take the church or state marriage and direct their poisoned arrows against it. As if the biologist, when speaking of animal and human marriage, could ever mean the conventional marriage. Neither does he understand by monogamy the condition generally known by this term. The biological monogamic marriage of a certain couple is their exclusive cohabitation for a certain length of time. If during this time they refrain from cohabitating with others they are for the time being living biologically in monogamic marriage. The cock in the barn-yard is polygamous, the steer in the herd is promiscuous, but the cow is monogamous. Once she has been impregnated she will not admit any other male until the end of the period of gestation and lactation, and the new period of rut has set in. From the beginning of one impregnation to the beginning of the other, almost a year, she is monogamic. This is the case with almost all females among the higher animals, and woman does not make any exception to this rule. Even the girl who professes free love, except she be a nymphomaniac, would not continue to live with her lover, if she found that while living with her he had had love affairs with others. She would divorce him forthwith, and sometimes such a divorce would be accompanied by quite a little scandal. Most of the erotic murders committed by men upon women and most of the cases of women throwing acid into the faces of men, we so often read in the Parisian papers, are perpetrated by those whose marriage relations have never been sanctioned by church or state. This fact reveals another error of the radicals who picture the peaceful parting of their free-loving couples in such glowing colors. They simply leave each other when they do not love any longer. But in practice love does not depart from both parties simultaneously, and the party which is still attached to the other will resent the desertion no less than if they would have been legally married. The reason is that normal men and women, except in early youth, perhaps, are never varietists. The varietist who lacks the instinct of exclusiveness is a psychopathic sensualist. No alienist could have given a better description of the symptoms of the psychopathic sensualist than that found in E. C. Walker's (The moloch of the monogamic ideal) picture of the sufferings of the varietist, not of the suffering of total abstinence—in this case there may be some physiological basis—but of the suffering for lack of variety. And those pathological specimens are presented to us as normal men and women.

Among the cultured and exclusive classes there is another danger lurking to the development of true sentimental love. It is the literary fiction of our time which is thoroughly imbued with the most unwholesome forms of love. The first knowledge of the world and of life is usually derived by the children of these classes from novels, and these novels deal from the first line to the last with nothing but love. The heroes and heroines in these novels are usually the creations of pathological brains, in different stages of degeneration, and are represented as worthy of emulation. These heroes change with every novel, and the children admire every day another ideal, imposed upon them from without, before their imaginations had the time for the conception of an ideal from the mysterious depths of the cells of the growing centre of generation. Besides, the authors of these novels are, as a rule, dealing with a perverted kind of love, which they call holy, beneficent, infallible, and which they consider above all laws. Their teachings are to obey the impulse of love with a fanaticism that disregards all bounds and barriers, codes and warnings of the sages. All obstacles, such as duty, modesty, honor, respect for the family and the rights of fellow men, that weave around everyone of us a firm and massy weft, all of them are treated like cobwebs that love tears away and treads upon to gain its end.

The eroding operations carried on by these mongrel degenerated brains cannot help but have a poisonous effect, especially upon the minds of young girls. While in the literature of half a century ago the heroine represented the fundamental type of woman, who is a mother of men, calling out men's sacrifice and sacrificing herself for them, without calculation or barter, the heroine of the contemporary novel gives herself up to voluptuous excesses. The absence of chastity is considered a sign of the warmth of her feeling, moral decrepitude is called by the doubtful name "self-assertion," and the exaggerated taste for self-indulgence is termed "self-expression." Feminine selfishness is represented as an enviable instead of a base quality. Under such circumstances true love must, indeed, be a rare occurrence.

More fatal even to true love are the activities of the immoral plays, because they are so deceptive and disingenuous and sail under the guise of moral reforms. There are first the comic plays, nowadays filling most of the stages, which treat immorality as a subject for jocularity, and where an unchaste situation is made the subject of a jest. Then there are some serious plays where sin and the life of immorality are idealized. The career of the courtesan is pictured as a life of gentleness, refinement and renunciation. (La Dame aux Camélias.) In recent times a third kind of immoral plays has made its appearance upon the stage where immoral situations are portrayed, without regard to time-honored conventionalities, with such exactness that the warnings against the evils fail to fulfill their purpose.

Another blow fatal to true love, caused by the reading of contemporary literature, is the increase of the young girl's natural vanity.* The constant descriptions in most modern novels of the struggle over women and the enthusiasm felt at gaining her, says Nordau, increase her natural tendency to regard love as the single aim and substance of the life of human beings and intensify her natural partiality for herself to the degree of ambitious mania and self-deification. She actually imagines that the possession of her would be providential of more than earthly bliss. The pampered overcivilized modern woman finds in this pseudo-literature only lovers who are sacrificing to the divinity of beauty and who are constantly listening to the music of the stars, and she imagines that she also ought to be wooed by gods and spend her life in an earthly paradise. When after the wedding the mirage, she once thought was the eternal land of promise, has faded, she remains permanently shocked at finding only a man where she was looking for an angel as mate. When the longing for sensual satisfaction has been appeased, both lovers find that they have no more to discover and grow fickle and hunger for a change.

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* The pride of the female, says Otto Weininger (Sex and Character, p. 201), is something quite peculiar to herself, something foreign even to the most handsome man, an obsession of her own body, a pleasure which displays itself even in the least handsome girl, by admiring herself in the mirror, by stroking herself and playing with her own hair, but which comes to its full measure only in the effect that her body has on man.

Another part of contemporary literature which is continually undermining the foundation of true love is the feministic branch. These writers are not satisfied to preach equality of the sexes. They constantly emphasize the superiority of the female sex. From this notion to the sermon of sex-antagonism is only one step, and this has been quickly enough made. Mutual admiration, trust and love have given place to the duel of the sexes. Even the father has been thrown overboard. These modern daughters act as if they had come to this world by the way of parthenogenesis. The sermon of the enmity of the sexes thus destroys not only true love, but the entire conception of the family and serves to blight the brightest and sweetest flowers, springing in the garden of the human heart. No wonder that the girl who has been influenced by such ideas has been made unfit for true love. Her judgment has become confused by overestimating her own worth and valuing the man solely for his capacity to supply the luxuries of life and to satisfy sensual desires. She has little love even for the man of her choice, and is not reluctant to show it on every occasion. A bride objecting to the word "obey" in the wedding ceremony—even granted that such a word does not and never did belong there—reveals at once her lack of true love. A girl truly in love with the man laughs at the word, because she feels that she would rather be his slave than any other man's queen. To the lover the bride's promise to obey seems mere folly, for he is determined that she should always remain the autocratic queen of his heart and actions. But when love is absent, and the wedding represents nothing more than a contract to legalize sensuality, which is otherwise considered immoral, every objection to the wording of the contract is justified and perfectly natural.

The female sex, says Kant, may be characterized by two inclinations, the desire to dominate, and the desire for pleasure. These two tendencies may be mitigated by true love. The truly loving woman will gladly and voluntarily share material misfortune and social degradation with her lover. She will overcome her egotism, she will labor hard to overcome her old faults and cheerfully give up what she once looked upon as necessaries for the love of a true man. But the modern woman looks upon the man only as a slave to provide for her, and as a thing affording her enjoyment. Hence she regards the miserable weakling, whose imbecile brain has not the power of resistance, as touching and charming, while vigorous strength of character, which is schooled in self-control and which places as high a value on the affection afforded as on that received, seems to her repulsive roughness. This blending of her judgment becomes fatal to her love, so important to the female heart.

Love, in its ideal form, must be founded on mental qualities. In man the mental qualities are of the greatest value. The supreme survival value for man is his intelligence. The possessors of artistic or literary composition, of mechanical skill, of calculating ability, of energy or general mental ability are seldom or never endowed at the same time with physical qualities. It was brain not brawn that saved man in his struggle for existence. The cult of the muscle as against intelligence would destroy man. The physically fittest is not always the best of men. Even the animals, in their natural surroundings, live by their wits rather than by force of bone and muscle; and it was man's wits and will that enabled him to increase and multiply as no other animal. Physical weapons of defense and offense have disappeared in man because his intelligence makes them superfluous. In the human species mind is master of matter. Man has staked his all upon mind. The emergence and dominance of mind have enabled the human species to ascend through struggle and internecine war to the highest scale of animal life, although it is physically one of the feeblest among the species of the higher animals. The increasing dominance of mind over matter is the reason that nowadays mental qualities dominate all else in man's living activities. Hence ideal love must also be based upon mental qualities. Then it will be everlasting. The soul once allied with its mate can change no more. One of the mysteries of true love is the absolute impossibility to duplicate the lover. The soul is thus the essential part in true love. But when in the selection of the mates the physical factors only, such as stature, beauty, strength and health, play the most important rôle, when the senses form the chief part of the compound feeling, love will not long survive possession, and matrimonial happiness, founded upon monetary or social considerations, will pass like a shadow. The idol is soon destroyed. When, thereupon, the heart is disillusioned by the contact with the grim realities of existence, when it is deadened by the habitude of a fixed affection, coupled with incompatibility of tastes, when hardened by experience with the meanness of the world, then men and women attempt to find elsewhere a soul which they hope will desire to know more of their own, and in which they trust to discover a greater and more lasting happiness. But not being able to ask their own hearts, and guided only by the contradictory ideals they have been imbued with in their youth, the second choice and all the others, following the same, will generally turn out to be also delusions in which the perfect communion of hearts will again be absent. Men will then try to bury their unsatisfied longing for true affection in the exaggerated occupation with business or to drown their vehement unrequited love-yearnings in drink and other narcotics. The fate of the woman is even more tragic. Woman's idea of happiness is a sort of ecstatic bliss. She is looking for perennial joy and beauty, for a joy as only the angels know. Hence when she learns to know the illusory nature of the heart's greatest desire, when she makes the discovery of the futility of this desire, the wine of life grows sour. She becomes self-centered and selfish. The fountain ordained to yield such perennial sweets is soon drained and she bestows all her feminine faculties upon mere inanities. Hence the astonishing aspect of restlessness and agitation which we now behold in her mania for dress, her indulgence in drink and nerve-deadening drugs, and in her quest of other vain luxuries in which she desires to drown the emptiness of her heart and her spiritual isolation.

CHAPTER XIV

EROS, LIBIDO, JEALOUSY

Eros and libido.—Eros and libido are the two components of sensual love and are also integral parts of sentimental love, by which the latter differs from pure friendship. Libido represents the material pleasure enjoyed by the contact; eros represents the spiritual enjoyment experienced by the knowledge of loving and being loved. Hence libido is of a somatic nature, eros is a psychic phenomenon. The libidinous individual has an increased desire for sexual gratification, the erotic looks chiefly for love. The erotic individual loves with its mind, it is a craving for love by a particular individual, or by a certain class of individuals, e. g., actors or actresses. The libidinous individual is satisfied with any partner and even with other practices, serving sensual gratification, such as contrectatio, stuprum manu, paederastia, tribady, bestiality, etc. The erotic individual never thinks of the sensual pleasure, the libidinous desires to wallow in sensual enjoyment and lust.

Libido is more a masculine sex trait, eros more a feminine. For the ordinary man the libidinous part of love is of primary importance. When this emotion has been destroyed by some accident, he considers himself emasculated. He will never reveal the loss of his testicles, while a woman will openly and freely talk of ovariotomy, performed upon her, although the loss of the ovaries generally produces the impotence of experiencing orgasm, as in men the loss of the testicles. She seems not to mind this loss, provided, always, that her eros has remained intact.

In this indifference for sexual libido, so often found in women, lies the cause of woman's superiority in sensual love. The woman rules over the man as long as he is in love. That man is henpecked who from the beginning, by reason of his excessive sexual needs, came under his wife's authority and is continually kept under her rule by the same sensual needs. A man's dependence upon his wife can only be explained upon a sensual basis. As soon as the man's power and intelligence gain the victory over his sensual impulses, his independence is secured.

This is the reason why the woman is continually bent upon keeping the man's libido alive. Her constant desire is to influence him by her charms. Her passivity, says Marro, is the passivity of the magnet, which in spite of its apparent immobility and rest attracts the iron, be the latter willing or not, and in a way enslaves it. An intense energy lies behind such passivity, says Ellis, an absorbed preoccupation in the end to be attained. But for her passivity and cunning coyness she would become the real slave of brutal force, and nothing short of adoration of her lord and master would satisfy him. As it is, she keeps the man in due bounds, even in countries where her legal status is not much higher than that of the real slave. The pride of the woman, says Kant, to keep at a distance all the importunities of men by the respect she inspires and the right to demand respect for her person, even without merits, belong to her by the title of her sex. The man has to woo for her favor even where he could command. The indulgence with an unwilling or unreciprocating mate is not satisfactory to the normal man. This is the reason why the mere satisfaction of the physical appetite in meretricious venery is so unsatisfactory to him.

Eros is a purely psychic phenomenon. It is the transcendental attraction of the two sexes, even when lust is not thought of. In being attracted to one another, the sexes seem to obey a higher will, unknown to either of them. The attraction probably emanates from the spermatozoa and ova. The little cells know what they want and take it. But their will is unknown to the lovers themselves. Their attraction appears to be as mysterious as the attraction of the two poles of the magnet, which no scientist has yet been able to elucidate. This mysterious erotic attraction is healthy and invigorating. While so attracted, the sexual glands increase the secretion of the testines or ovarines, and these chemical products have a tonic effect and make the individual happy. This accounts for the happy excitement the sight of a perfect specimen of the opposite sex, or even its conception in the fantasy, is able to awake in the heart of the individual.

Two desires of eros.—Eros consists of two desires, to love and to be loved. The man is more anxious to love, the woman to be loved. She desires to feel that she is admired or rather coveted by men. That woman withers who, in all her life, was never once loved by some man. Even the woman who for moral or morbid reasons renounces libido, will still have the desire to be admired and loved. In her day-dreams the girl pictures to herself an ideal man by whom she wishes to be loved, the man portrays in his imagination the girl he wishes to love. When he meets with his ideal he knows his own mind about his love. He recognizes the goddess upon whose altar he intends to burn his choicest incense. The girl has first to ask her oracle. She plucks the petals of her marguerite, lisping: "He loves me, he loves me not." The man, more concerned about his own love, wears his heart on his sleeve and feels eager to have the beloved see how passionately it throbs for her. The woman, having first to discover the man's love, will try to conceal her own emotion in the innermost recesses of her bosom, lest the lover discover her feelings prematurely. The woman is, therefore, a comma, in love affairs, the man a full stop; here, you know where you are; there, read further.

The woman is anxious to be loved by the man of her choice, the man mainly asks for the privilege to love her. This difference is mainly based upon the different value love possesses in the eyes of the two sexes. With the man the imagination does not need to come into play before he can look for joys and sorrows, hopes and fears that make up the sum and substance of love. The woman gives far more than her body, she gives her soul, her very self, her all. Another reason for the woman's desire to be loved lies in her feminine vanity. In the relations of friends the one who desires to be loved rather than to love, is the more egotistic. The preference of the passive part of love to the active unquestionably springs from the root of egotism in human nature. In the relation of the sexes, the desire to be loved arises more or less from the wish to satisfy personal vanity. It is tacitly, although, as a rule, among civilized men erroneously, assumed that personal excellence is the cause of a particular individual of one sex being loved by the other, and that one sex is the better judge of the excellence of the other. Hence the person most deeply loved must of necessity excel his rivals. He must at least possess greater sexual charms which men and women are chiefly proud of. Vain men, for that reason, will boast of the large number of their love affairs and the many hearts broken. For the same reason a woman's vanity is flattered to be openly preferred and loved by a good, respectable man. In present society only matrimony can satisfy her vanity. For free love can only be clandestine, and clandestine love satisfies only her libido, but not her vanity.

Jealousy.—The desire for the satisfaction of personal vanity and the commonly erroneous assumption of the better judgment of one sex about the excellence of the other, are of the greatest importance in the psychology of jealousy.

Sexual jealousy* consists of three different emotions: 1) anguish at the suspicion or knowledge of violated chastity or outraged affection; 2) rage at a rival, and 3) revenge for the violation of a vested right. Anguish is the primary emotion, rage and revenge are its results. There are always three actors in every case of jealousy, the outraged victim, the mate and the rival. Of the three emotions anguish relates to the mate, rage to the rival, and revenge concerns both the rival and the mate. In the analysis of the different emotions in the train of jealousy it is found that anguish, anxiety, fear and despair, which accompany jealousy and apparently constitute its essence, are not caused by outraged affection only, for the highest degree of jealousy is often found where love has long ceased to exist, and even when hatred has already entered into the relation of the mates. Anguish over violated chastity does not explain jealousy either, for jealousy is found among savages, who unhesitatingly lend their wives to others, or offer them as a courtesy to other men without any thought of their wives' chastity. Neither does interference with one's enjoyment explain jealousy. For the husband is always jealous of his wife's lover, while the lover is rarely jealous of the husband. Yet the husband's opportunity of interfering with the lover's possession is by far greater than that of the latter with the husband's. Thus fear of interference cannot play any great part in the emotion of jealousy. The revenge for the violation of vested rights cannot alone explain the terrible emotion of jealousy, which the royal poet of the "Song of Songs" declares to be "as cruel as the grave." Besides, jealousy is often found where there are no vested rights at all, only a pretended claim.

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* Grudge, ill will, fear, hatred, or envy are often miscalled jealousy, but are emotions entirely different from the emotion of sexual jealousy.

Jealousy is especially confused with the emotion of envy. Professional jealousy, artistic jealousy, etc., for instance, are nothing but envy. Jealousy has a real or pretended claim, envy has none. Envy needs only two persons, jealousy three.

When a man, for instance, loves a woman in silence, without her knowledge or encouragement, i. e., without even a pretended claim upon her, and another man enters upon the stage, the emotion of the first man is not that of jealousy but of fear, lest the second man may succeed where he has not yet. When a man has a successful love-affair, and another man appears as a disturber, the emotion of the second is that of envy. If the woman transfers her affections on the disturber, the emotion of the lover is that of jealousy, because he had a claim upon her.

The cause of jealousy must, therefore, be sought elsewhere. There must be a reason for the husband's jealousy of a lover and the absence of this emotion in the mind of the lover towards the husband and the presence of jealousy in the heart of the lover in relation to any other succeeding lover. There must be a reason why the lover usually feels a kind of exultation at deceiving the husband or any other lover who has a previous claim upon the woman's affection.

The cause of jealousy is mainly personal vanity. Just as the satisfaction to be loved, where one does not love himself, lies in satisfied vanity, so is jealousy based unconsciously upon the anguish of wounded vanity. This explains the psychological difference between husband and lover, or between first and second lover. The woman who loves one man is supposed to confer a certain honor upon him, but her indulgence with two men honors the one who has the lesser right upon her love. He who has the greater or the first claim is made an object of ridicule. Man in a natural state, not influenced by motives of civilization—and there it may really be true—considers the abandoned or deceived person the less charming and the less worthy. This original notion has been transmitted to us from our remote ancestors and unconsciously governs us even at the present day. The man who is loved by a married woman or the woman who is loved by a married man are supposed to possess certain excellencies which are lacking in their respective married partners. The latter are, therefore, exposed to ridicule.

Jealousy, therefore, is simply wounded vanity. The individual possessing a greater deal of vanity will also be jealous to a greater degree. Hence, as a rule, woman is more jealous than man, although the latter may be more brutal when in that mood.

Vanity and exposure to ridicule explain also why the wife, betrayed by her husband, when she confronts the culprits, generally attacks her rival. Vanity does not allow her to admit even to herself that her husband has preferred the other to her. Consequently her rival must have used some seductive means to entice her poor, worthy husband and to lead him astray. The rival is hence the one who deserves punishment. The husband, on the other hand, if betrayed by his wife, will attack first his wife, who has exposed him to ridicule; her lover generally concerns him in a lesser degree.

If personal vanity is not wounded, jealousy is also absent. A great man, acknowledged by the world as such, like Alexander or Caesar, is not jealous if his wife betrays him with an ordinary mortal. In this case the world sees the stupidity of the woman. She is not able to recognize the value of her husband and exposes herself to ridicule. A great man may, therefore, grieve over the loss of cherished affections, but he will rarely be jealous. A comely and cultured woman will never be jealous of her coarse and ignorant maid-servant. She has only pity for her husband's aberration of taste.

A woman will seldom or never be jealous of the women her husband has consorted with before their marriage. She is not exposed to ridicule through his former love affairs. He did not marry the others but her. She was preferred. But for the possible impairment of his health and vigor, the more love affairs he had the more the wife is honored. The man has not been changed by his former love affairs. His wife has hence no palpable reason for resentment, and she may pardon her husband's former love affairs without any derogation to her dignity. Not so man.

The woman's anatomy is changed by defloration. The sperma is partly absorbed within her,* and through her veins circulate material parts of her lover. She may have been pregnant for some time, and pregnancy changes the woman's entire anatomy. She has partly nourished her system with blood owing half its nature to her child's father. The woman has, therefore, a perennial impression left by her former mate.† This is the reason why aesthetic and fastidious men refrain from marrying a widow or a divorced woman. This is also the reason why the husband consciously or unconsciously resents his wife's former escapades. This resentment is not jealousy, although it is commonly so called. Sorrow over his wife's former violated chastity, which conventionality considers as the biggest crime a woman could commit, is not jealousy. He is only grieved that her former impurity has lowered her value. A woman really gives herself up, soul and body, to her first lover. The virginity of her heart is no longer intact. The fragrance has departed from the rose. The earnest man who actually gives up his soul to the wife of his choice and to the mother of his children expects in return a pure and virgin heart.

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* This accounts for the observation not seldom made in the cases of widows that the children of the second husband bear a certain resemblance with the first dead one.

† The experiments of Waldstein and Ekler show that every congressio, ending in the male ejaculation within the vagina, causes a certain saturation of the female blood with a substance, owing its origin within the male body, and exercises a certain change in the female blood. These authors have shown by experiments on rabbits (Archiv für Kriminalanthropologie und Kriminalistik, Vol. 56, p. 364) that the male sperma within the female organism represents a foreign body in the sense of Abderhalden. When the sperma has entered the blood of the female organism it produces there a specific ferment. The blood of a rabbit, twenty-four hours after copulation, possesses the quality of dialyzation upon testicular tissue. This reaction is positive after every copulation, no matter whether fertilization has taken place or not. Thus a part of the male circulates within the blood of the female, even after copulation without fertilization.

PART V.

PATHOLOGY OF SEXUALITY

CHAPTER XV

PARADOXIA

The pathology of love treats only of sensual love or of sensuality. The anomalies of sentimental love lie more properly within the province of the metaphysician or sociologist. Hence only the pathologic aspect of sensuality will be considered in the following part.

The analysis of sexuality has revealed the great complexity of the sexual instinct. No wonder, therefore, that the intricacies of love show many and varied anomalies. The anomalies based upon anatomical defects may easily be omitted. The number of works written on this subject is legion. They could fill whole libraries. But the psychical anomalies of love have enjoyed until very recently scanty attention at the hands of medical writers. Especially has modern gynaecology hitherto entirely neglected the psychical part of its specialty and has directed its attention only upon diseases that require surgical interference or other local manipulation.

The anomalies of the sexual impulse which will be analyzed in the following chapters are those based upon some defects in either of the three regions of the sexual sphere, the spinal cord, where the centres of erection and ejaculation are situated; the cerebellum, the seats of the impulses of voluptas and of libido and of the sensations of touch, sight, smell, and hearing, which usually provoke the impulses; and the cerebrum, with the higher sensations, as the sentiment of beauty, of affection, of admiration, of worship and of respect.

The anomalies based upon defects in these nervous centres properly belong within the province of the neurologist and alienist. Yet in a treatise on sex-attraction such anomalies should not be passed in silence. All the peculiarities of the woman's body and mind, her nutrition and nerve activity are only a dependency of the ovary. The same may be justly said of the man. Almost all of the activities of the normal man stand in some relation to the testicular functions. The knowledge of the abnormal psychical elements of the sexual instinct is, therefore, of such importance to the general health and well-being of the public and to the whole social structure, that every physician and student of law or pedagogy ought to acquire a general knowledge of the anomalies of sexual affections. The man and woman who do not experience connubial satisfaction will often seek a substitute for their unrequited love. The whole foundation of society, the family, will begin to sag, if in our nervous age the anomalies of sexuality are prudishly overlooked and their study neglected.

The pathology of the sexual affections is, therefore, not only a proper study for every student of medicine but for every student of education, law and sociology as well. Krafft-Ebing's general classification of the anomalies of the sexual instinct will also be followed here with more or less minor modifications. Krafft-Ebing divides the pathology of sexuality into four parts.

I. PARADOXIA.

It means sexual activity in individuals who should normally present no sexual manifestations, as the occurrence of sexual excitation before the physiological age.

II. ANAESTHESIA.

It signifies partial or total absence of sexual feeling, i. e., impotence of voluptas. It also comprises all other kinds of impotency, as impotence of libido or of copulation.

III. HYPERAESTHESIA.

It signifies the abnormal intensity of the sexual desire and impulse, 1) Mixoscopy, 2) Erotomania, 3) Satyriasis, 4) Nymphomania, 5) Masturbation, 6) Incest.

It covers all possible forms of perversion of sexual feeling and sexual activity. A) Heterosexuality: Inclination to persons of the opposite sex, but with perverse activity. 1) Masochism, 2) Sadism, 3) Fetichism, 4) Exhibitionism. B) Homosexuality: The sexual feeling is directed toward the same sex. a) Perversity, 1) out of lust, 2) as a profession, 3) through necessity, 4) out of fear. b) Perversion, 1) psychical hermaphrodism, 2) strict homosexuality, 3) effemination or viraginity, 4) transvestism. C) Bestiality: The sexual feelings are directed in conjugium cum animalibus.

Paradoxia.—Paradoxia signifies the sexual activity in individuals who should normally present no sexual manifestations. The occurrence of sexual excitement at an age when the individual should ordinarily be without it belongs to this part of the pathology of sexuality.

The continuance of the same degree of sexual desire in very old men or in women after the climacterium, as it existed before, is certainly unusual; yet it cannot be called pathological. The occurrence of pregnancies in wives of very old men and in women after the climacteric period proves that the ovaries continue to secret ova even after menstruation has ceased, and that the testicles do not cease producing spermatozoa even beyond the limit of three scores and ten. Now, the sexual desire depends more upon the activity of the sexual glands than upon the physiological changes in the nervous apparatus of the generative organs in men or upon any changes in the uterus, which is only a repository for the development of the foetus. Hence the absence of erection in men or of menstruation in women does not necessarily imply absence of sexual desire.

The appearance of sexual desire in boys before puberty and in girls long before menstruation has set in is also, as yet, within the limits of the normal; it becomes pathological only when the sexual desire is manifested in infants or very small children. Complete sexual development has been witnessed in children as early as the second year. The precocity of development in the organs of generation is usually accompanied by corresponding precocity in sexual desire.

The writer saw a baby who had a sanguineous discharge from her genitals, for the first time, when she was only five days old. This discharge appeared afterwards regularly every four weeks. At the autopsy of another child one year old, one ovary was so enlarged that it awakened the writer's curiosity. At the microscopical examination he found a ripe Graafian follicle. The writer also observed erections in a boy eight days old, immediately after the ritual circumcision. In the beginning he attributed these erections to the irritation of the wound. But the erections continued even after the wound was completely healed. The penis had the size of that of a boy four to five years of age.

But even where the development of the genital organs conforms with the age of the child, many cases are recorded of children of great precocity. At this period of early childhood there can be naturally no other sex activity except the habit of autoeroticism. The natural curiosity of children leads them to an examination and finally to a titillation of their private organs, often without the aid of any vicious instruction. When the child has thus found that a certain mode of handling these organs is attended with pleasurable sensations, he repeats the action, and the habit is established.

Hirschsprung (Berl. Klin. Wochenschr. 1866, No. 38) observed three cases of sexual activity in boys in the earliest childhood. The youngest child was only sixteen months old. Membro mentulato, the boy continued for over an hour to make rocking or wriggling movements, until it would fall back exhausted and bathed in perspiration. Deep sleep terminated the attacks which were repeated daily.

Rohleder (Die Masturbation, 3d Edit., p. 58) describes a case of a boy, fifteen months old, qui faciebat motiones voluptarias fricando virilia sua contra mammam matris. The attacks were marked by staring eyes, burning face and oppressed breathing. At the acme of the attack the child would break out in loud sobbing. The paroxysm would last about ten minutes. Thereupon the child would fall asleep.

The early aberration of the sexual instinct in childhood is more frequently met with in girls than in boys. Probably because the means for sensual gratificaton at the disposal of the infant girl are more numerous than that of the boy. The mere thigh-crossing of the infant girl will serve the purpose.

Townsend reports five cases of stuprum manu in girls under one year of age. One, an infant, eight months old, would cross her right thigh over the left, close her eyes, clench her fists, and after a minute or two there would be complete relaxation, with perspiration and redness of face. This would occur once a week or oftener.

In Lombroso's case a girl of three years of age faciebat stuprum manu aperte et pæne jugiter until marriage, and even afterwards. She bore twelve children, neque desistebat a stupro manu even during pregnancy. Of her twelve children, five died in infancy, four were hydrocephalous, and the three surviving children were confirmed masturbators, the oldest having begun the practices at seven, the youngest at four years of age.

One of the writer's patients, a young woman of twenty-four years of age, incipiebat masturbari, tres annos nata, ponendo pulvinum in femoribus et premendo eum quoad muliebria humescebant.

In Blackmer's case, a girl eight years of age impudenter se stuprabat from her fourth year and, at the same time, sollicitans pueros of ten to twelve years of age ad stuprum. She planned to kill her parents that she might devote herself completely to such enjoyment.

Zambaco relates the histories of two sisters, one of whom at the age of seven feminabat cum pueris, corrumpebat sororem, quattuor annos natam, ad stuprum manu, and at the age of ten was given to the practice of cunnilingus.

In Moll's case, a girl of seven had an impulsive inclination to her brother, three and a half years of age, cujus virilia amabat contrectare et quem inducebat ad contrectandum muliebria sua.

Jacobi (A. Am. Jour. of Obstetr. 1876, p. 597) relates the history of a case of a girl of three who, at irregular intervals, had attacks of stuprum when sitting down. She began by keeping her thighs closely joined or by crossing her legs. She then started to move and rub her limbs violently. The face became purple, and there was twitching about the eyes which looked excited, and the child perspired freely. After the attack she used to lean back exhausted, sighing and breathing hurriedly.

In another case Jacobi saw thigh friction, up and down movements, quick breathing, perspiration, in a female infant of nine months.

Magnan cites a case of a seven-year-old girl who jugiter se stuprabat with great violence. Even in the moment of being photographed, she turned up her petticoat and gave herself up to her favorite pastime.

Rachford (Archive of Pediatry, 1907) has collected 52 cases, 48 occurring in female and 4 in male children, of pseudomasturbation, as he calls it. But since the same symptoms of orgasm, as interrupted panting respiration, flushed cheeks, redness of face, staring eyes, large immobile pupils, perspiration and exhaustion are seen in the infant during its practice, as are found in the masturbating practices of older children, there is no reason to call these infantile manipulations by any other name than masturbation.

Precocity of sexual activity is usually based upon a neuropathic predisposition. Such children are, as a rule, tainted hereditarily. The following case is very instructive on account of the severity of the attacks and the attending circumstances:

Little L's mother left her husband and went to live with a very rich man. The child is the product of this concubinage. Some time after the death of her legal husband, the mother left the father of the child, deserted the child and married another man. The foundling has been since taken care of by a children's aid society. The foster-mother, with whom the child has been living for the last six months, brought her to the author for examination, with the following history:

Soon after Mrs. L. received the child she noticed that the same was suffering from hysterical attacks. It sometimes whined and cried for several days in succession. It was always very restless and fidgety, giving the impression as if it was suffering from chorea minor. It was frequently running to the water-closet without any apparent necessity. Mrs. L. went to the society to find out what was the matter with the child and was told there that the child has been a confirmed masturbator since she was two and a half years old. Two other families, to whom the child has been successively given for adoption, have returned her to the society on account of this perversity. She was also told that if she refused to keep the child, the society will have to send it to an insane asylum as the last resort. For this reason, Mrs. L.,, who in the meantime had become attached to the child, resolved to try to break up the bad habit before she adopted it. Mrs. L., who is a highly intelligent lady and seems to possess an unusual power of observation, describes the attacks as follows:

The usual mode of the child's practice is volvulam manibus permulcere. The acme of the attack is manifested by the rigidity of the entire body, by the panting respiration, the staring eyes, the immobile pupils, redness of face, perspiration and general excitement. After a short interval of exhaustion, she gives herself again to her favorite pastime. In this way the child jugiter stuprum manu faciebat, even in the presence of others. All punishments by Mrs. L. and in the institution, where her little hands were even burned with hot iron, were of no avail. When her hands were tied so that she could not use them, fricabat muliebria sitting on a chair, by violent circular motions of her pelvis, which simply frightened her foster-mother. When lying in bed the child crosses her legs and rubs the thighs violently against each other.

When the child was asked how it happened to start the performance of such practices, it answered that it had been first taught by her unnatural mother ut tractaret matris muliebria stupri causa. Also the matron of a certain institution is said to have taken the child into a dark closet et adduxit puellam ad matronæ manustuprum. The truth of these assertions cannot be proven, but by some experimenting, undertaken with the child, it has been proven beyond the shadow of a doubt that some adult woman abusa est puella ad stuprum suum.

The examination of the five-year-old girl shows a bright, nervous child, pale, with deeply set eyes, surrounded by dark rings, and somewhat enlarged cervical and inguinal glands. The entire body is covered with blond soft hair of unusual length. The same long hair covers the somewhat enlarged labia majora, so that they make the appearance of that of a girl near puberty. They are quite separated from each other, as found in the adult. The clitoris is somewhat elongated, but the prepuce is not adherent to the glands. Otherwise the genitals do not show any marked anomaly.

Sometimes the masturbatic practices are provoked by irritation at the peripheric region. The boy who has the impulse to touch and pull everything will, if not prevented by mother or nurse, surely play with his little organ. Sometimes there is a phimosis or an inflammation of the prepuce, or an accumulation of smegma in the infant boy; in girls there may be uncleanliness in the vulva, worms, eczema or pruritus. All these anomalies cause a certain itching which incites the child to touching and rubbing these parts. These manipulations produce an agreeable tickling sensation and awaken the feeling of lust. This feeling operates in the memory and excites the child to a state of activity before sexual consciousness has had time to awaken.

The habit of masturbation is sometimes contracted in infancy, by the laxness of stupid servants or ignorant mothers. They often try to calm the infant by tickling the child's genitals and thus awaken lustful feelings which later on drives the child to renew the manipulation without outside help. In this way masturbation is found in the best and purest homes.

Another practice resorted to by nurse-girls and mothers is to amuse the child by gently striking its buttocks, a region which is highly erogenous. Every one who has read "Les Confessions," by Rousseau, knows how this savant, when a boy, became sexually excited when his nurse punished him by whipping him on his buttocks. Thus nurses, and even mothers, innocently induce the child to the habit of masturbation. A still greater danger lurks from vicious servants and voluptuous nurse-girls who deliberately handle the infant's or the very young child's lumbus libidinis causa. They touch and strike the genitals of boys as well as that of girls for their own pleasure. There are few nurse-girls, says Parke, who do not delight to initiate the boy, committed to their care, in sexual matters. He relates many histories of patients who were induced to abnormal practices by their nurses in early youth. Lawson-Tait, in warning parents against allowing children to sleep with their nurses or with servants, says that in every instance where he found a number of children affected by masturbation, the contagion could be traced to a servant. Freund relates several examples of severe youthful hysteria where the starting-point could be traced to some sexual manipulations by servants, nurse-girls and governesses.

Sexual precocity is, therefore, not seldom caused by tactile stimulation. Still in the majority of cases precocity may be easily traced to a hereditary taint.

CHAPTER XVI

ANAESTHESIA

Under the caption of sexual anaesthesia will be treated here not only the deficiency of sexual emotion or the absence of the sexual feeling, i. e., the impotence of voluptas or the lack of erotic desire, but all other deficiencies, declines or abatements in the realm of sex, such as absence of experiencing satisfaction, impotency of copulation and of propagation.

Etiology of male impotence.—In the etiology of impotence three main causes must be taken into consideration. Impotence is almost always met with in congenital or acquired malformation. Such anomalies lie more in the province of surgery and need not be considered here any further. Impotence is also found as a symptom in certain constitutional diseases. The patients suffering from these troubles, are seeking medical advice more for their causative anomaly than for the symptom of impotence, which in these cases is of secondary importance. Hence the consideration of these cases may also be omitted. The anomaly of impotence par excellence and for which medical advice is mostly sought is nervous impotence. This impotence from nervous collapse is the commonest and complicates all other kinds.

The patients of this class have always been normal in their sex-life. Suddenly, one day, they find themselves impotent. The cause of this kind of impotence is, in the majority of cases, sexual excesses, and four different kinds of excesses may be taken into consideration, excesses in copulation, in masturbation, in mental erethism, or commonly called day-dreaming, and finally excesses in tactile eroticism, or the common sexual dalliance or caresses of young lovers.

Copulation excesses.—During coition all the parts of the genital apparatus are in a state of extreme congestion. If such congestions are too often provoked they have a more or less deleterious effect upon the organs. Especially the colliculus and the prostatic portion of the urethra are affected by such repeated congestions. While the other parts assume their normal state soon after ejaculation and the cessation of erection, the colliculus remains still in a state of turgescence for some time. Now, the prostatic urethra is very rich in sensible nerves, and by its congestion all the generative organs are kept in a state of erethism. The irritation of this area is also capable of deranging the spinal genital centres. It either increases excitability and causes ejaculatio praecox, or it decreases excitability, and erections are no longer evoked.

Besides affecting the special nerves, the repeated orgasm, through the mental vertigo, the muscular convulsion, the cardiac and respiratory excitement, must lead to nervous disorders. As a matter of fact, venereal excesses are followed by malaise, nervousness, mental depression, lassitude, fatigue, satiety, heaviness in the head, disposition to sleep, dulness of intellect, indisposition to exercise, want of decision, regrets and ill humor, and the other symptoms of general neurasthenia.

Masturbatic excesses.—Still excesses in copulation are not so harmful as excesses in masturbation. In the first place excesses in copulation are self-limited. Indulgence in intercourse requires the consent of the partner, and where a second person is needed, there is always a limit put to the will of the first party. Furthermore, excesses in coition require each time a complete erection, and abused nature will finally deny erections. If the young and vigorous individual should in the beginning be able to command quite a number of erections in one night, after a certain time, he will be glad if he could have one complete erection during a night, or even once a week. In this way Nature herself regulates such excesses and takes care that "the trees should not sweep the stars down."

The case is different with masturbation. No limit is set here to the excesses. Self-abuse does not require cooperation of a second person, and what is of more importance, erection is not requisite. Thus even Nature is here powerless. Hence when there is a propensity to masturbatory excesses, there is nothing to prevent the individual from abusing its favorite pastime.

Besides the harm to the greater frequency, excesses in masturbation offers additional injury through the youth of the individual. Copulation excesses are indulged in by individuals after puberty, i. e., by persons with fully developed generative organs and in full virility. The practice of masturbation, on the other hand, is often begun by mere children, before the genital organs have had time to fully develop, and it is easily seen that excesses will cause greater damage to these undeveloped organs. Hence when young individuals are given to inordinate masturbation, they harm the organs in a higher degree than excesses in copulation.

Furthermore, ejaculation in masturbation is forced through purely local manipulation. There is only a local excitation of the nerves. The help of the psyche and phantasy is missing, and the lumbar centres are tasked to the utmost. When the masturbator tries to supply the psychic means, he relies on the fertility and the extravagance of the lewd images which he presents to his mind to increase the libido. Hence masturbation is more injurious because it is generally effected through the influence of an exalted imagination.

Very soon the masturbator discovers that visions, once sufficient to produce the requisite excitement, have lost their power, and that the images need to be of a more extravagant salacity. In this way, the masturbator accustoms himself to extraordinary means of sexual gratification, so that attempts of normal copulation are no longer successful. When he attempts coition, he finds that reality is so much less than his imagination has led him to believe and that it is incapable of rousing his appetite.

Another injury done to the character of the masturbator is the guilty conscience. Almost every masturbator seems to feel that his acts degrade his manhood.* He seems to know by intuition that his practice is injurious to his health and is morally wrong, because it is not in accord with the general plan of the creative power in the universe. Still in spite of himself, he continues to indulge in it. The will seems to have entirely lost its control. The masturbator is thus engaged in a conflict between moral conviction and sensual indulgence. Herein lies one of the most harmful effects of masturbation. It is undermining the individual's will-power and destroying his character. Every masturbator resolves again and again, after each exercise, to resist henceforth the inclination and to overcome the temptation,[*] each time with the same futile result. A paralyzing sensation arises in him, a feeling of shame and self-contempt overtakes him, because he has again failed to show enough energy, has again been too weak to resist the impulse. Finally these disturbing and paralyzing sensations give rise to the conviction of his being lacking in will-power and to the feeling of being generally deficient in everything else in life. In this way, excesses in masturbation harm the generative organs not only directly but also indirectly by first injuring the individual's entire nervous system, and the different kinds of impotencies are only symptoms of the general neurasthenia.

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* Even very small children with scanty knowledge of right or wrong, and without any rebuke or reprimand by parents or guardians, seem to have a conscious idea that masturbation is reprehensible and try to hide their activities.

Mental erethism.—The other kind of sexual excesses, those of mental erethism and frustrate eroticism, are even more harmful than excesses in copulation and masturbation.

By mental erethism or, as it is generally called, or rather misnamed, mental masturbation, is understood the filling of the phantasy with lascivious pictures. The dreamers give themselves up to sensual thoughts, allowing the mind to dwell constantly on sexual ideas, or erotic subjects of connubial enjoyments, conjuring before the unruly imagination extravagant and voluptuous visions and bawdry portrayals. The mind is fixed on images of individuals of the other sex, all in lustful positions, on pictures of the nude and of their genitals and of couples in actione coeundi.

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[*] One of the author's patients, Mr. X., in his struggle against the habit, while a student in college, vowed never to fall back into the habit. As a reminder of this vow, he wrote upon a piece of cardboard the celebrated words of Darius, "μέμνησο τοῦ ὅρκου," and hung it up over the desk. One day a college-friend, Mr. Y., came to see him and noticed the Greek sentence. Mr. Y. asked his host what kind of a vow he has taken. When he received no satisfactory answer Mr. Y. said: "I know the nature of your vow. It was that you will never masturbate again. But you did it in spite of your solemn oath." This correct guess shows that Mr. Y. had the same struggle on his hands as his friend Mr. X.

The voluptuous day-dreamers, not needing material manipulation, may busy themselves with their favorite thoughts while seemingly conversing with their friends or on the most solemn occasions, as when listening to a sermon, etc. These erogenous thoughts, these libidinous images, these constant broodings on sex-matters create a habit which secures such a hold upon the individual that he cannot overcome it. The habit becomes so rooted in some instances that it is impossible for the patients to free their thoughts from fancies and pictures of lustful situations, while alone. Not even with the greatest efforts are they able to rid themselves from imagining erotic scenes of various kinds. Their minds are constantly preoccupied with a single engrossing subject to the exclusion of all other topics and are perpetually turned on sexual subjects, so that they are unable to concentrate their attention upon any other matters.

These perennial broodings on sex subjects keep the genital organs in a permanent state of sexual excitation and erethism. While in masturbation the material congestion of the generative organs is removed with each ejaculation, in mental erethism relief by ejaculation is missing. In the first stage of the vicious habit, the morbid mental lubricity and the lascivious unlicensed thoughts may occasionally provoke an ejaculation. But later on, when the genitals have undergone a certain weakness, ejaculation is not brought on any longer by these images, and the genital organs remain in a continual state of material congestion and nervous tension. In this way not only the colliculus and prostratic urethra, as in excesses of copulation and masturbation, but all the genital organs are in a state of chronic inflammation, which in time becomes the cause of impotence.

Tactile eroticism.—Worse than mental erethism is tactile eroticism. By tactile eroticism is understood, keeping the genital organs constantly irritated by dalliance with individuals of the other sex, stopping short of the act of copulation. On a walk through the city parks, any summer evening, or on a trip on the Sunday excursion boats, young men and women may be observed lying in each other's arms in a continual caress, kissing, hugging, and fondling each other for hours, scarcely confining themselves within the limit of decency. These couples are actually exercising the sexual act, although they do not obtain sexual congress. These tremors and ecstasies, these amorous ardors and intoxications, these sensual joys which stimulate with rapture the higher centres and infuse the mind with sexual gratification, are all a part of the chain of the sexual act. The interruption of this chain of impulses short of copulation may satisfy the moral conscience of the young people, but it does not make such excesses less injurious. On the contrary, the generative organs are deprived of the relief which ejaculation lends to these organs. The genital tube remains surcharged with blood, and the hyperaemia subsides but slowly. The normal outlet of the sex-activity has been cut off by a special process of repression. If these frustrate stimulations are frequently repeated, they perpetuate the genital congestion, and through the retention of the secretions, a catarrh of the genital organs ensues, just as inflammations often originate in the mammary glands through the accumulation of the milk after weaning the child.

These perennial congestions are the cause of prostatic inflammations not seldom met with in young men who never were infected by gonorrhoea. The ulcerations of the cervix so often found in young girls and young mothers of one child may often be attributed to no other cause than to frustrate eroticism in the young girls and to onanism* in the young mothers. The cervix is damaged in the same way as the soil, burned by the sun, in the absence of a beneficent rain, cracks and slits.

The frequently repeated engorgements of the blood vessels which do not receive the normal physiological relief by ejaculation provoke in both parties an exaggerated sex-sense and produce the emotions, known as satyriasis in men and as nymphomania in women. The exaggeration is followed later on by exhaustion of the libidinous impulses, and the men become hypochondriacs and impotent and women neurotic and shallow.

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* The word onanism in this treatise is always used in the true Biblical sense, i. e., it always designates the practice of coitus interruptus; for this is what Onan did (Genesis xxxviii, 9). All other kinds of self-abuse, especially the practice where the hands are used, are called masturbation or manusturpation, but never onanism.

The continual congestion in the genitals causes also a continued feeling of heaviness and discomfort in the lower abdomen. Urination becomes frequent in both sexes, and in women menstruation is irregular. The patients complain of profuse pains in the back, legs, sides, and of weakness, nervousness and sleeplessness. These troubles cause general debility and a complete breakdown of the nervous system.

The generative centres are particularly damaged by the constant congestion of the genitals. The frequent stimuli keep the lumbar centres in a condition of constant irritation. The nervous system, presiding over the function of erection, thus becomes worn out and exhausted, and the nerves do not respond even to the strongest stimulations, which would otherwise set them in action. In this way, the centres get accustomed, so to say, of not responding any longer with erection to the proper stimuli, or in other words, the consensualism between the genital nerves and their centres is broken.

Hence, besides the harm done to the nerves by the general debility, there is great damage done to the genital nerves and centres by the break in the chain of the reflex mechanism. In no other sex-activity, except in actual copulation, are the generative organs in such a constant and intense excitement as in dalliance with individuals of the other sex, no other erotic stimuli create such libidinous turgescence of the organs and such a high degree of sex-tension, exciting with rapture the higher centres, no other excitations cause such a consumption of nerve power as this gratification of the impulse of contrectation by tactile manoevres. The erections of penis and clitoris are vigorous and violent. The organs are set in a state of expectancy for the final act. If the act is not terminated within a certain limited time, the state of expectancy cannot last for ever. The mode of action is limited in length of time. Except in the abnormal state, known as priapism, the duration of erection is relatively short in the normal individual. Its beginning is synchronous with the onset of the material congestion and nervous tension of the genital parts, and its subsidence should normally be synchronous with ejaculation. If the latter be prevented, erection has to cease sooner or later, even when congestion and tension remain unabated. Hence after long and lasting amorous caresses the erections fail.

If these manœuvres are often repeated, the excitations finally do not effect the proper response, and erection fails from the outset. The strong and continuous stimulations render the nerves and their centres inert in reaction and weak in power. The centres of erection and ejaculation become blunted, the inhibitory centres get very sensitive, and erection cannot be provoked. When the nerve centres presiding over the function of erection get into the habit of not responding to the highest excitations of the tactile stimuli, they do not respond even to the stimulations concarnationis. The cooperating nerve-apparatus has been affected, and a perverted innervation is created. The close interdependence of the mechanism of erection and the centres is removed, and an abnormal reflex-excitability is produced. The consensualism between the corpora cavernosa and the centre of erection is interrupted.

Before the indulgence in frustrate caresses has become a habit, i. e., in the beginning of the practice, erections are vigorous and of considerable duration. But the duration diminishes with each repetition. After a few months or years of these nerve-destroying practices, according to the patient's nervous constitution, there is no response by erection even to the strongest stimuli. The consentaneous action, which, otherwise, connects the excitement of the organs with erection and completion of the act, does not take place. This lack of consensualism on the part of the several factors which go to make up the orgasm leads finally to complete impotence.

Continence, if long continued, has been claimed to be the cause of impotence. But there is no valid reason for this belief. To prove the harmfulness of continence, an analogue is brought forward between the atrophy of a muscle in enforced idleness and the injury to the sex organs in enforced abstinence. But the proof is somewhat feeble. The essential organs of generation are not muscles but glands, and who has ever heard of a tear gland atrophying for lack of crying. Furthermore, abstinence does not condemn the generative organs to absolute rest. Every individual, especially when abstinent, has frequently nocturnal erections through the entire period of his sexual activity, and there is no reason why such erections should not keep the genitals in the required exercise and should not prevent the alleged atrophy. As far as the exercise to prevent atrophy is concerned, nocturnal erections ought to be of the same service as erections followed by intromissions. The nocturnal erections seem to be even more harmless. The engorgement of the colliculus is less pronounced in these erections. Micturition, on awakening with an erection, is immediately possible, while there is a pronounced inability of micturition after an erection and ejaculation either through initu aut stupro manu.

The histories of patients are cited to prove the deleterious effects of total abstinence. Cases are known of alleged abstinent neurasthenics, on the point of a complete breakdown, who recovered perfect health after marriage. But even this proof cannot stand a closer scrutiny. Who can prove the total abstinence of these patients? The layman is prone to regard the actual intromission only as sexual activity. If he has abstained from this final phase, he considers himself abstinent. But chastity is not continence by any means. Absolute continence is abstinence not only from the gratification of the impulse of detumescence concarnatione, but also from that of contrectation, i. e., from mental and tactile caresses and from all other abnormal practices. We must distinguish between chastity and abstinence. Those who are chaste out of fear of venereal infection or for lack of opportunity are not always abstinent. They are just the individuals who are indulging immoderately in mental erethism or even masturbation.

The mere assertion of the patient that he never indulged in unnatural practices does not count. The patient's veracity is very questionable. All venereal troubles seem to exert an inhibitory influence upon the truth-centres. The propensity of the masturbator to conceal the truth is notorious. If such a patient claims that he has never masturbated, it is likely that he is still practising it. A special psychical element, associated with this habit, prompts the majority of patients to gross and intemperate prevarication.

But even if such a "rara avis," who has abstained from actual manusturpation, should exist, still mental erethism cannot entirely be excluded. The elicitation of a history of mental erethism is connected with great difficulty. Masturbation with these patients means only the indulgence in manual practices; the voluptuous day-dreams are considered of no account, and the peculiar type of mendacity prevents them from revealing the truth even to him, upon whom they called to consult.

Hence the loss of sexual power in these patients may not have been effected by continence but, on the contrary, by continual erethism. The examination of such patients really shows, as a rule, the prostatic urethra in a state, which is usually caused by prolonged erethism. After marriage, with its regulated sexual activity and the removal of the inclination to the wild erotic fancies, the neurasthenia is soon cured, not because the patient has given up abstinence, as interpreted by the anti-abstinence advocates, but, on the contrary, because he has now become real abstemious from the excesses of mental erethism. Hence the cure of neurasthenia by marriage is no proof against sexual abstinence. The patients who seek medical advice for their neurasthenic troubles may be those who have only abstained from coition but have freely and immoderately indulged in the unnatural modes of sensualism, whence their troubles originated. The real continent individuals who avoid any kind of erotic practices remain sound and healthy and do not require medical help. Their cases remain hence unknown to the profession.

If total abstainers from every kind of sexual erethism should sometimes become neurasthenic, this fact would not prove yet that the nervous trouble was caused by total abstinence from the gross sexual gratification. Even the man about town may become neurasthenic for lack of the gratification of the impulse of permanent mating. The apologists of promiscuous intercourse forget or are ignorant of the fact that the impulse of permanent mating in normal men and women cannot be satisfied by promiscuity. The craving for a permanent mate, home and family unconsciously demands gratification even from him who leads a promiscuous sexual life. If this impulse is not gratified, as in cranky old bachelors or hysterical old maids, it may lead to severe attacks of neurasthenia. Such cases will not be cured by the association with venal women or by promiscuous sensuality, but they may be cured by a permanent mate, home, and family life. Hence the cure of the total abstainer from his nervousness by marriage is again no proof against total abstinence. The cause of the trouble may have been the unsatisfied impulse of permanent mating which has been now satisfied by marriage. Promiscuous relations would not have cured the neurasthenia, but marriage with its accompanying emotional tones.

There is, therefore, no valid proof of the harmfulness of total abstinence in a healthy individual without a hereditary taint. If total abstinence ever harmed anybody, the patient was either a congenial weakling or has acquired his lack of resistance through indulgence in early eroticism. A perfectly healthy man is never injured by abstinence. At least there is no sufficient proof that it ever did. But there are unmistakable proofs that total abstinence does not harm the individual. The best proof is furnished by many chaste and healthy women. Few women seem to suffer from total abstinence. The rejoinder that woman's sexual desires are very feeble, that the female sex has no sexual needs, that it is more or less frigid, are mere masculine assertions without objective proofs. Women writers, who ought to know best the feelings of their own sex, claim just the opposite. Johanna Elberskirchen (in Sexualempfindung bei Weib und Mann) has well satirized the masculine impertinence which tries to teach woman what her emotions are or are not. The fact that many a young woman runs the risk, in the present state of sex-morality, of ruining her entire future by the indulgence in extra-marital sexuality, under conditions where pecuniary or other considerations are entirely out of the question, would tend to show that the sexual impulse is by no means so weak in women, as many would lead us to believe. It is simply incomprehensible that the female sexual needs should be less urgent than those of the male sex. Woman has by far the greater part of labor in the sex-performance. With the ejaculation the man's biological part is at an end. He may leave now the scene of his activity, while the woman's part just begins and is continued through nine months of pregnancy and about a year of nursing of the new being. Dr. M. Glasgow, as a woman perfectly competent to judge, says (Review of Reviews, 1912, p. 319): "The strong sexuality displayed by a sex whose contribution to the germ of the race is discharged in a brief moment of enjoyment must be greatly less than exhibited by the other party, whose contribution is made through long months of patient endurance." The prominent part woman takes in the propagation of the race forces to the logical conclusion that her erotic needs are of necessity stronger, although, as Ellen Key puts it, they may be calmer than that of man's. Woman is able in a quite extraordinary way to produce the impression that she herself is really non-sexual and that her sexuality is only a concession to man. But the seeming reluctance of the female is intended to increase the sexual activity in both mates. The passivity of the female throughout nature is only apparent, it is the passivity of the magnet. As a matter of fact, women experience during the orgasm an ecstasy of feeling greater than in men, involving the whole system in an ecstatic nervous erethism.

Still the normal woman can stand absolute continued continence without any injury to her body and mind (e. g. nuns). Hence there is no reason why the human male, if left to himself, and nothing comes to disturb the natural course of his sexual development, should be harmed by abstinence. Until the impulse of permanent mating enters into play, and this comes relatively late in life, abstinence will harm neither men nor women, if they live in an atmosphere free from the influence of artificial stimulation.

If the animal kingdom could be taken as proof for or against total abstinence in man, we find that pet animals, as canary birds or dogs, who rarely have the opportunity to exercise their sexual powers, are generally as healthy and live as long as those living in freedom.

Hence the claim that abstinence is the cause of impotence has absolutely no ground to stand upon. If the young man kept his thoughts pure and avoided exciting amusements which create emotional disturbances, impotence would be an unusual occurrence. If the young woman would avoid puttering over her genitalia, pelvic obsession with its accompanied hysterical conditions of hyperesthetic or paresthetic erethism would be rarely met with.

The only cause for impotence remains sexual excesses. They are very seldom the immediate cause of the impotence. But they leave such weakness in the genital organs and in the nervous system that it requires only the least disturbance to provoke total impotence. Such disturbances, as remorse over the formerly committed irregularities, or distrust in one's powers, or the mental attitude of the woman to whom sexual approaches are a matter of real or assumed indifference, are sufficient to render the weakened neurotic man total impotent.

Next to excesses, gonorrhoea, in a great many cases, leaves the genitals in a similar weakened condition. Gonorrhoea often causes acute inflammation of the prostatic urethra, and the mucous membrane not seldom undergoes the changes characteristic of chronic catarrh. The sensory nerves reflexly keep the centres for erection and ejaculation in a condition of hyperesthesia. This condition finally leads to the paralysis of the centres and nerves, and reflex-erection cannot be produced.

Psychic causes of impotence are mental fatigue, overwork, preoccupation with mathematical or financial problems, fear,* anger, grief, and disgusting sights or odors. Prolonged excitement before attempting coition may also lead to temporary impotence.

The other causes of impotence are the symptomatic ones Impotence is met with in tabes dorsalis, diabetes, nephritis, obesitas, oxalic diathesis, haemorrhoids, fissures of the anus, seat worms, etc. Excesses in the consumption of certain drugs may also lead to impotence. Such drugs are alcohol,* morphine, cocaine, tobacco and the bromides.

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* Timidity may cause actual shrinkage of the penis to half the size of its ordinary flaccid condition.

Etiology of impotence in women.—The same causes, at work in producing impotence in men, are also affecting impotence in women. The only modification lies in the fact that impotence of copulation, which is the impotence par excellence in men, is of a negligible quantity in women. The main mode of impotence found in women is that of experiencing libido. This impotence may be either idiopathic or also caused by excesses as the impotence of copulation in men. Idiopathic impotence of libido is oftener met with in women than in men. Still even in women this insensibility is much rarer than is generally believed. The explanation for the greater frequency of impotence of libido in women than in men has first been given by Freud (Sig. Drei Abhandlungen über Sexualtheorie).

The autoerotic activity of the erogenous zones in children is the same in both sexes. It may be asserted, says Freud, that the sexuality of the little girl has entirely a male character. The chief erogenous zone in the female child is the clitoris which is homologous to the male penis. The frequent spontaneous discharges of sexual excitement in little girls manifest themselves in twitching and erections of the clitoris. But while in the male the erogenous zone remains the same after puberty as before, namely in the penis, puberty is distinguished in the girl by a wave of repression of the clitoris-sexuality and in the change of the erogenous zones. The rôle of the clitoris is henceforth to conduct the excitation to the adjacent parts. It often takes some time to affect this transference. During this time the young woman remains anaesthetic to stimulations of the internal organs as vagina or cervix This anaesthesia may become permanent if the clitoris zone refuses to transfer its excitability. This anaesthesia in women is often only apparent and local. They are anaesthetic at the vagina and cervix, but not at all unexcitable through the clitoris or even through other erogenous zones, such as the lips or the nipples. The women are impotent of experiencing libido in coition but potent when the clitoris is excited by any other stimuli.

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* In small doses alcohol is stimulating to the desires and is creating power. but chronic alcoholism causes loss of desire and power. Acute alcoholic intoxication also often paralyses the nerves of erection.

The refusal to transfer the clitoris sexuality is, as a rule, caused by an excessive irritation of the clitoris by manusturpation during childhood. The excesses which cause impotence of libido in women are the same which cause impotence of copulation in men, namely excesses in copulation, masturbation, mental erethism, and tactile eroticism. In women the excesses in copulation are more harmful than in men. While in men these excesses are self-limited by the impossibility of provoking any erections, after a certain time of continuous indulgence; in women there is no limitation to the practice. Playing the passive rôle, she can stand congressum continuum for a considerable length of time and tire out a number of men in succession. The vaginal pavement-epithelial lining is very strong.

> "Conteritur ferrum, silices teneantur ab usu.
> "Sufficit et damni pars caret illa metu."

sings Ovid in his "Ars Amandi." Hence when a woman has any proclivity for excesses in initu, there is no natural limit to her indulgence. Through the influence of the frequent irritation in copulative excesses, the vaginal mucous membrane undergoes considerable changes. It becomes a veritable skin, a stiff parchment, and thus loses sensitiveness.

The other cause for impotence of libido are excesses in masturbation. The evil results of these practices in women are fully as great as in men, although with women it is the orgasm alone that does the damage, since there is no seminal discharge or loss of vital fluids. Through the frequent application of friction to the parts, they become first hypersensitive and later hyposensitive and non-responsive to normal excitations. Accustomed to excite the genitals by manual stimuli, which may be kept up for a considerable length of time, the masturbator is, later on, impotent to reach the acme through the normal, relatively short excitations, as they take place through the internal organic events in the genitals in normal sex-activity.

In women, the same as in men, the greater damage through excesses in masturbation is done by the greater frequency, because it requires no help, from an outsider, because it is not bound by time and locality, and may be practised by the undeveloped child, and last but not least, because of the constant conflict and struggle of the masturbator between the sensual impulse and the inability to desist and the feeling of womanly unworthiness, dissatisfaction and shame.

Excesses in mental erethism and excessive dalliance with members of the other sex have no less injurious effects in women than in men. In the long run these excesses cause in the woman a number of nervous troubles which take the form of hysteria or assume the character of neurasthenia. These excessive practices of erethism or tactile eroticism are, also in women, worse than excesses in copulation and masturbation, because the former do not lead to the orgasm and to the relief of the nervous tension and material congestion.

Another cause of impotence of libido in women is onanism or the practice of withdrawal. This coitus interruptus which rarely leads to orgasm in the woman, has the same effect upon her as excessive mental erethism or tactile eroticism, because it does not lead to relief from the nervous tension and the congestion. Excesses in onanism are, therefore, very harmful in women, while they are of lesser consequence in men. The repeated congestions of the parts in all these practices lead first to chronic hyperaemia and stasis, and in its further progress to chronic inflammations of the tissues, known under the respective names of metritis, perimetritis, parametritis, endometritis, salpingitis, and ovaritis. The inflammations constantly irritate the nerves and their centres and in this way blunt their normal sensibility. Besides the dulling of the nervous elements, these conditions give rise to great pain in commixtione, and pain and fear are the greatest enemies of libido.

Other causes of impotence of libido in women are excesses in alcohol, bromides, cocaine, morphine and other narcotics and stimulants. Sometimes impotence of libido is the result of a hard confinement. During such confinements extensive lesions in the erectile tissues of the bulbs and in the sphincter cunni muscles are apt to occur. Now, the integrity of the vaginal bulbs, of the sphincter cunni, of the intermediary net of vessels, and of the clitoris is necessary for the normal experiencing of libido. If a serious lesion occurs, the blood current is interrupted, and the blood is prevented from leaving the bulbs and from entering the corpora cavernosa of the clitoris. The following case will serve as an illustration:

The patient, twenty years of age, married twenty months, has a baby ten months old. She states that since her confinement she has no libido during coition. Before this event she always found perfect gratification. The examination shows a first-degree laceration of the perineum.

Absence or smallness of the clitoris and an adherent prepuce may also often diminish the feeling of libido.

Pathology of male impotence.—The minute penetration into the different causes of sexual anaesthesia in the preceeding pages was of particular importance, in order to fully understand the pathology of the different kinds of impotence.

The accomplishment of the physiological act of copulation and impregnation requires from the man the possession, first of the desire to associate with the other sex, or of the instinct of voluptas,* secondly the power of effecting intromission or the potency of erection, thirdly the potency of ejaculating a healthy sperma for impregnation, and finally it requires that libido or pleasure accompanies the emission to assure the repetition of the act.

From these requirements it follows that the individual must command over four potencies, the potency of voluptas, which compels the individual to seek the society of the other sex, the potentia coeundi, which depends upon strong normal erections, the potentia generandi, depending upon normal secreting testicles, and upon the perviousness of the entire seminal canal, from the testicle to the meatus of the urethra, and finally over the potency of libido, which depends upon the intact centripetal nerves and normal centres of generation in the brain. If any of these potencies are missing, the individual will be impotent. Hence four kinds of impotencies may be distinguished in both sexes:

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* Without this instinct, tumescence is impossible, and tumescence must be obtained in men for erection and in women for orgasm, before detumescence is possible. Hence coition must be in some slight degree desired by the man, or it cannot take place at all. The potency of man's voluptas is, therefore, a condition sine qua non for copulation. Not so in woman, she may submit without desire or excitement and allow the man to enjoy complete satisfaction. But a man's pleasurable excitement is the necessary condition of woman's sexual gratification. The male potencies of voluptas and of erection are the conditions of copulation even for the woman, but the reverse is not the case.

(1) The impotence of voluptas, or the absence of sexual desire.

(2) The impotence of immission, or absence of the power of erection in men and the anomalies at the entrance into the vagina in women.

(3) The impotence of impregnation, or the absence of spermatozoa in men and of ova in women.

(4) The impotence of libido, or absence of the ability to experience pleasure at the moment of emission.

Impotence of voluptas.—The impotence of voluptas, or male frigidity, unassociated with the two other impotencies of copulation and impregnation, is very rare in men.

Physiological impotence of voluptas exists in childhood and in old age. In the latter period the desires disappear pari passu with the power. Although the feeling of desire is of purely mental origin, the generative organs playing only a secondary part, still when these organs are powerless or absent, the desire is generally also absent.

Impotence of voluptas is found in eunuchs and in castrates,* who have been operated upon before puberty. Such castrates, even if the penis has not been removed, show not only impotentia coeundi, but also complete frigidity. Their habitus and feelings differ entirely from those of normal men. Castrates, who have been operated upon later in life, retain the habitus of normal men and also the impulse of contrectation.

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* The Romans distinguished four different kinds of castrates and designated them by four different names. (1) Castrati, in whom testicles and penis have been removed, (2) Spadones, in whom the testicles only have been removed, (3) Thlibiae, in whom the testicles were only crushed but not removed, (4) Thlasiae, in whom the spermatic cord was simply cut.

The potency of immission is even greatly enhanced, at least for the first few years after the operation. In normal men erection subsides immediately after the ejaculation. In eunuchs ejaculation does not take place. Hence the erections may last for hours or even days. In the course of time the potentia coeundi even of these castrates begins also to decrease and later on becomes entirely extinct.

Impotence of voluptas is also found in severe cases of neurasthenia, where the entire nervous system is in a low state of efficiency. The history of the following case may serve to illustrate the symptoms of the neurasthenic impotence of voluptas.

Mr. B., 35 years of age, unmarried, had gonorrhoea several times, never lues. Since puberty until about two years ago he was a typical rounder and had an abundance of femininity at his disposal. He is now suffering from general debility and shows all the symptoms of severe neurasthenia, as headaches, pains in the back and abdomen, dyspepsia, constipation, anorexia, insomnia, etc. In addition he has lost all desire for sexual gratification. While in the days of unimpaired vigor his sensual activities were of great frequency, several initus almost every day, at present the necessity for concarnatio is entirely lacking. When he does associate cum muliere, erection and ejaculation are perfectly normal, but the sense of libido is greatly diminished. Sese injungit nowadays only once every three to four months, out of curiosity to try his potency, but not because he feels any necessity for the same.

The case is thus one of pure male frigidity combined with a certain diminution of libido.

Male frigidity or impotence of voluptas is also found among psychopathics, as low idiots and cretins. These patients lack the understanding of the opposite sex. No mental excitations will. therefore, have any effect upon them.

Sexual perversion is another psychosis connected with impotency of voluptas to the opposite sex.

Impotence of voluptas is also often found in dementia. Sometimes impotence of voluptas is congenital with an individual otherwise normal. The impotence is then analogous to color-blindness. Such cases are exceedingly rare.

Impotence of libido.—Similar to impotence of voluptas is the impotence of libido. Here the desire is powerful, the erections are vigorous, yet ejaculation takes place without the usual accompanied libido. It is analogous to the loss or impairment of the sense of taste. Idiopathic impotence of libido in men is very rare. It is mostly found as a symptom of some other anomaly.

Impotence of libido exists in cases of loss of testicles, as in castrates and eunuchs.

As a rule, impotence of libido is met with in men who have severely over-taxed their brains and hence are less impressionable than when in a normal state of health. The impotency is an indication of an exhausted brain where the centres for experiencing libido reside.

Sometimes the centripetal nerves which serve for transmission of the pleasurable sensations to the centres have their impressionability obtuned by excesses in venere. When the nerves are deranged, the desire is strong, the erectile power is sufficient, the mind is in concurrence, emission occurs at the right moment, yet scarcely a vestige of pleasurable sensation is experienced during emission. The following case may serve as a proper illustration of the nature of this anomaly.

Mr. X., fifty years of age, was seduced to the practice of manusturpation when about thirteen years old. The exercises were carried out daily. After puberty, from about sixteen to nineteen years of age, he was given less to these practices, still once a week he could not resist of indulging in his favorite pastime. At this time he began to associate with meretricious women. This activity alternated with manusturpation until he was forty years old. There were periods of months or even years, while living in localities where the opportunity for normal sex activity was entirely lacking, when he took refuge to weekly practices of manusturpation. At the same time he indulged in excesses of mental erethism. His day-dreams on his long walks and in sleepless nights were filled with images, all taken from the realm of sex. Sometimes he also indulged in excesses of tactile eroticism (manibus ludere cum genitalibus mulierum). At the age of forty he married a very attractive young woman, and although he is greatly in love with his wife and two children, who arrived in the course of time, and is leading a regular sex-life, still the pleasure experienced at the ejaculation is practically nil. What induces him to still keep up his sexual activity is to please his young wife.

Here is a case where the three potencies of voluptas, copulation and procreation are perfectly intact, and where the patient is only suffering from the impotency of experiencing pleasure or libido during his sex-activity. In another case the impotency of libido is complete every time the patient practises coition, but is less pronounced when the act is repeated within an hour after the first exercise.

Mr. N., thirty-five years of age, a prominent lawyer, is suffering from a severe attack of neurasthenia for the last three years, the greater part of which he spent in sanitaria. As a boy he practised masturbation to some extent, but quite moderately. The symptoms are greatly pronounced in the morning, and are manifested by a general malaise, pressure in the head, bulging of the eyes, tremor of the hands, pressure in the rectum, in the prostatic region, and burning at the tip of the penis after urinating. The pressure in the rectum is releaved the day following coition, but returns in aggravated form on the second day. At the same time a mucus-like sediment appears in the urine which, on repeated examinations, showed to consist of oxalate of lime.

For the last few years, ejaculation, in concarnatione, takes place without any trace of libido. But if the act is repeated within an hour, the patient experiences some pleasure. For this reason the patient always exercebat concubitum bis in hora which served to aggravate his neurosis.

In some patients the libido is only diminished. In extreme narrowness of the prepuce the pleasure incident to sexual relation is slight. The author had only recently performed on a man, thirty-two years old, circumcision to cure this anomaly, although, it is said, that in persons who have been circumcized for ritual considerations, the libido is much slighter than in those not circumcized. In the latter, the covering of the glans is almost a mucous membrane and is very sensitive, while in circumcized people the covering of the glans is almost a veritable skin and has lost its finer sensibilities.

Impotence of procreation.—The type of impotence, most frequently met with but rarely complained of by men, is the impotence of propagation. Almost fifty per cent. of all cases of absolute sterility in married couples are caused by this anomaly in men.

Congenital and acquired deformities of the genitals may often cause impotence of procreation. All castrates, even those operated later in life, as the Skoptzies in Russia, are, of course, impotent for procreation, although if the penis has been left intact, they are very vigorous sexually, for a certain time, and are very salacious. Anorchismus, crytorchismus, atrophy of the testicles, tumors of the testicles, compression by hydrocele, inflammation, ossification, tuberculosis, and cancer of the prostate may cause impotence of procreation without impairing the power of copulation.

Some epispadias and hypospadias may cause impotence of procreation. When the opening is very far back, the emission will take place outside of the vagina.

Aspermia, whether idiopathic or acquired, will always cause impotence of procreation. In the congenital form of aspermia all the genital organs seem to functionate normally, still no ejaculation takes place.

In the acquired form of aspermia both ejaculatory ducts are obliterated, as a rule, through suppurative prostatitis or tuberculosis of the prostatic gland. In both diseases the glandular tissue is frequently destroyed.

Aspermia may also be due to neurasthenia as the following case may show:

Mr. S., twenty-four years of age, has been treated about two years previously for nocturnal pollutions. They happened every night once or twice and weakened the patient in such a degree that he was unable to perform any kind of work. Electric treatment, hydrotherapeutics, and some medicinal tonics restored him to health. The pollutions happened once in three to four weeks only. A year later the patient called again, this time complaining of weakness in sexual power. After a few weeks' treatment the improvement was such that the patient was lost sight of.

Six months later the patient returned with the complaint of suffering from aspermia and lack of orgasm. He is erotic, and he has strong vigorous erections, but no matter how long he remains in initu, ejaculation does not take place. The patient falls back from sheer exhaustion, sometimes mentulato membro, without being able to bring it to an ejaculation and orgasm.

In this case the aspermia is due to a certain nervous weakness of a neurasthenic nature. The patient has no strictures, and his testicles are intact.

Aspermia is sometimes found in strictures of the urethra.

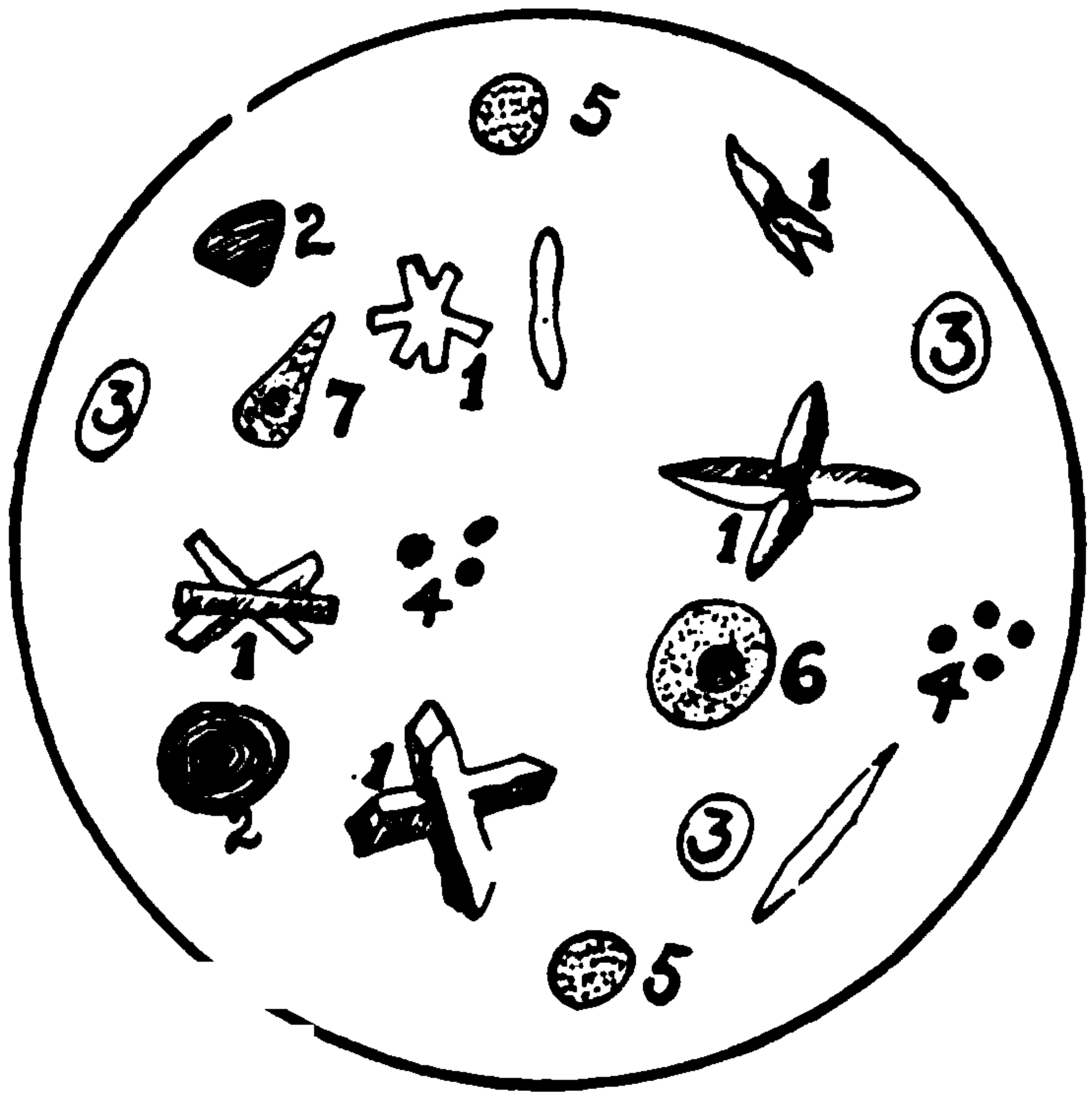
In such cases the semen flows backward into the bladder.

In comparison with azoospermia, as a cause of impotence of procreation, all the other described anomalies are of a great rarity.

In azoospermia ejaculation and orgasm are perfectly normal, but the semen shows, under the microscope, the absence of spermatozoa. Azoospermia is sometimes temporarily found after excesses in initu aut stupro manu.

Permanent azoospermia is, as a rule, caused by inflammations of the testicles or of the epididymis. These bilateral inflammations of the testicles or of the vasa epididymis are almost always the result of gonorrhoea. The vasa deferentia are obliterated and impervious. The ejaculated semen consists only of the secretions of the seminal vesicles, of the prostatic glands and of the urethral glands.

XLII.



Azoospermia.

1, Boettcher's crystals; 2, amyloid bodies; 3, hyaline bodies; 4, lecithin; 5, testicular cells; 6, prostatic epithelium; 7, urethral epithelium.

The spermatozoa being absent, the sperma is much thinner than in the normal state. The absence of the spermatozoa and their movements is also the cause why the Boettcher's crystals usually form much earlier; they appear within half an hour after ejaculation and in a considerable amount. They often cover almost the entire microscopical field. In the normal semen the movement of the spermatozoa prevents the early formation of the crystals; they appear after several hours' standing and are fewer in number. The thin azoospermatic semen is more transparent and watery and contains more epithelia and fat than normal semen.

The patient is, as a rule, unaware of his anomaly. It is often discovered after his wife has undergone innumerable treatments for her supposed sterility. If the anomaly has been caused by gonorrhoea with the accompanying inflammation of the testicles, epididymitis, or spermatic funiculitis, the loss is almost irremediable. The revelation to the couple of their doom to childlessness is one of the many tragedies played in the doctor's office.

Impotence of copulation.—The anomaly, most complained of, which drives the patient to seek medical help is the impotence of copulation. It is the anomaly which strikes the hardest blow to masculine vanity. It is a psychological fact that most men are proud of their potency of copulation and feel greatly humiliated when the same is impeded. A woman will not seldom discuss with her friends the double ovariotomy performed upon her, but the man deprived of his testicles will never mention the fact of his castration to his closest friends.

The impotence of copulation is best divided into four types:

1) Organic impotence.

2) Symptomatic, or paralytic impotence.

3) Psychic, a) transitory, b) relative, c) temporary impotence.

4) Atonic impotence.

Organic impotence may be congenital or acquired. Among the congenital forms are total absence of the penis. Smallness of the penis may also be the cause of impotence, although this cause has been somewhat exaggerated by most writers. The male generative organs on the Greek statues are in comparison with the size of the other parts quite small. Still, if the smallness goes beyond a certain degree it will cause impotence. In the same way enlargement of the penis beyond a certain degree will also result in impotence. Adhesions of the penis to the neighboring parts or torsion of the penis will render intromission impossible. Congenital absence of the testicles is always accompanied by loss of power.

Among the acquired deformities are counted neoplasms of the penis, elephantiasis, and the destruction of the penis through ulceration. Syphilis and tuberculosis of the testicles are generally destructive to virility. Removal of the testicles, even if operated later in life, is, after a certain time, followed by atrophy of the penis and impotence. Indurations and ossifications of the cavernous bodies lead, as a rule, to impotence.

Symptomatic impotence.—The organic type of impotence is relatively very rare. The other type, symptomatic impotence, is oftener met with. It is found in cerebral diseases, diabetes, tabes dorsalis, chronic nephritis, extreme obesitas, chronic rheumatism, chronic alcoholism and in the cachexies of anaemia, cholaemia and uraemia. But since the desire fails with the failure of power, such patients rarely seek medical aid for this anomaly. They consult the physician for their original ailment which is of far greater importance to them than the loss of power. They mention this anomaly only in the course of the anamnesis.

Symptomatic impotence is, as a rule, paralytic in form. Libido is more or less absent, and if emissions ever occur they take place without erection or pleasure. In the paralytic form of impotence nocturnal erections are absent, nor do erections occur at any other time. This sign is almost pathognomonic of this type. If the vagina is very wide, and intromission with semi-erection should be effected, ejaculation does not come in jets but slowly. The function of the bulbo-cavernosus muscle is impaired, hence no ejaculation with force in a jet is possible, but a slow dribbling from the meatus takes place.

In paralytic impotence the genitals are more or less withered. The skin of penis and scrotum is almost anaesthetic. The entire urethra is insensible, the sound passes into the bladder with the greatest ease. The skin of the thigh in the vicinity of the genitals is more sensitive to electric currents than that of penis and scrotum. The following history well illustrates a typical case of paralytic symptomatic impotence:

Mr. H., 45 years of age, a widower with one child, contracted lues fifteen years previously and was apparently cured after two years' treatment. For the last two to three years he began to suffer from shooting pains around the abdomen (Gürtelschmerz) and in his legs. Micturition is frequently urging, and the stream is slow. The knee-jerks are greatly exaggerated. The patient's gait is still normal, and he does not show any other sign of tabes dorsalis. About the time when the pains first appeared, he also noticed a certain weakness in erection and premature ejaculation. He began then to associate with meretricious women who practised on him fellatricia, or insertio fascini in os. From this time the impotence increased and is now complete. For the last two years he never had even nocturnal erections. The penis is in a state of atrophy, and is now of the size of a boy's, fourteen to fifteen years of age. The skin of the penis is shriveled and cold. The glans is pale. The entire skin of the penis and scrotum is quite anaesthetic to the galvanic current. An application of about fifteen milliamperes in strength, which produced an ulceration by burning, was scarcely felt by the patient. The faradic reaction is normal.

Psychic impotence.—The mode of impotence known as psychic is a very frequent anomaly. It is the disease of the cultured classes. The action of the nervi erigentes is incomplete in psychic impotence, and the complete relaxation of the corpora cavernosa does not take place. Hence a sufficient quantity of blood can not enter the erectile tissue to exert pressure on the outgoing veins. The corpora cavernosa become smaller and harder at the critical moment and do not admit the entrance of the blood. The diameter of the penis becomes less than that of the glans. The penis feels cartilaginous, and the skin is found in transverse folds through the contraction of the corpora cavernosa. Hence erections are feeble or entirely wanting at the critical moment. When the patient is lying in bed alone he has, in distinction from atonic impotence, quite vigorous erections.

Psychic impotence is transitorily found also in healthy individuals when they are in a state of agitation. The more agitated the patient is, the more the penis shrinks. In psychic impotence, if the wife is of an exceedingly passionate disposition, she will make advances and may often evoke powerful erections, whereas the wife's indifference would cause impotence

In this way this form of impotence is often only relative.

With one woman the inability injungendi is complete, while the virile power is exuberant in concarnatione with another. As a rule, the patient who has reached the critical age of fifty to sixty, does not succeed in his conjugal duties but is able commisceri meretricis auxilio. The indifference of the wife who, as a rule, is about forty to fifty years of age and has either passed or is very near the climacterium, accounts for the husband's impotence in her company. Such men are able to perform the act only when the woman actively or at least cheerfully and willingly yields herself. The sullen, supine position of the frigid wife is not enough to hold a man's love forever.

Temporary psychic impotence of short duration is sometimes met with in newly married men through lack of confidence. When about to be married, the broodings over things to come overstimulate the inhibitory centres in the brain. As a result, at the critical moment, the penis gradually shrinks, grows smaller and moves in a worm-like manner in the course of its diminution.

The following case may serve as an illustration for such cases:

Mr. S., 23 years of age, had suffered from gonorrhoea a few years previously. He has practised stuprum manu moderately at the time of puberty. Later on he associated cum meretricibus. He always considered himself healthy. The seminal discharge was somewhat precipitated, but the patient attributed this phenomenon to his extraordinary strength and was rather proud of it. When he became engaged to his present wife he abstained henceforth from illicit relations. Two days before the consultation the patient married and, upon approaching his young bride, found that the erection was too weak to transgress the virginal portals. After his first failure, every repeated attempt caused the penis to shrink almost half the normal size of the flaccid condition. The wife's genitals were perfectly normal. She did not suffer from vaginism. Therapeutic suggestion and a medicinal tonic (ut aliquid fiat) removed the anomaly in a few days.

In this case the anaphrodisiac of fear after the first failure was the cause of the impotence.

Psychic impotence is sometimes present for a short time after long continued abstinence in men who for some reason have interrupted their regular sexual relations. Young men who have never had yet any sex relations are never affected by mere abstinence. Psychic impotence is not seldom found in men with a certain vocation requiring great mental strain, as literary men, bookworms, mathematicians, engineers, etc.

Extreme excitement and desire may cause temporary impotence. The number of stimuli arriving from the brain is too vast and paralyzes the centre of erection. A violent lover, who has for a long time repressed his desires, plunges his entire organism, in the moment of their realization, into a kind of ecstasy. His soul, i. e., the immaterial part of his being, concentrates in the object of his desires all his force and vitality. He appears entirely to forget his organs which ordinarily serve to transmit his desires. It is hence first necessary for him that everything be restored to the ordinary channel, that the moral over-excitation ceases or that it returns at least to the normal type of simple excitation, before the centre of erection will have power to exercise its function.

Want of responsiveness from the mate has sometimes a disadvantageous effect upon the man. Hence obstacles, on the side of the woman, will not seldom cause psychic impotence. The history of the following case is characteristic of this kind of disturbances:

A young medical student made the acquaintance of a young girl who had previously given birth to a child. The girl did not want to reveal her secret to her lover, and fearing that, as a medical student, he might discover her secret in initu, she refused to grant him her favor. One evening while alone with her in his room, he tried hard to accomplish his desire by persuasion, caresses, and other means. When just at the point to break her resistance, the erection suddenly ceased, and the penis shrunk to half its normal size. From this moment he suffered from complete impotence. Even nocturnal erections did not take place any longer. The impotence resisted every kind of treatment, until, one day, the girl wrote the patient that she was now willing to yield to his desires. At the first meeting following the letter, puella tentavit actively to arouse his passion, and he succeeded in having a powerful erection actionis peragendo. From this moment he was cured from his ailment and enjoyed his full virile power of former days.

This case shows the vast influence the psyche is wielding even upon the unconscious state of the brain during sleep. The stimulation of the inhibitory centre was so strong as to prevent even the occurrence of nocturnal erections.

In illicit relations, the fear of surprise or of infection, shame or loathing may have inhibitory effects upon the centre of erection and cause psychic impotence.

Violent shocks to the nervous system, as great fright, pain, or grief, etc., and all other strong emotions which often affect the urinary system by causing temporary frequent micturition, polyuria, or glycosuria, may also give rise to disturbances of the sexual functions and cause psychic impotence of a transitory nature.

Over-estimation of the difficulties of defloration sometimes causes temporary impotence in nervous newly married men. The timidity of inexperience may in the same way have the effect of an anaphrodisiac.

Sometimes the exaggerated veneration of his young wife may cause temporary loss of vigor in the young husband. The thought that such an exalted personality, as his young innocent wife, should have to submit to such an indignity (not a few have this strange opinion of the conjugal act), works as an inhibition of the proper performance of the act.

The most frequent cause of psychic impotence is the thought of failure. An accidental single failure through the temporary abuse of alcohol, tobacco, coffee, or tea or through intense desire may occur, some day, which in the healthy man would pass unnoticed. But the nervous man will begin to brood over this failure, and this brooding will prevent the formation of associative paths in the brain at every subsequent attempt of coition. In nervous men, the imagination, having once become impressed with groundless fears, may retain them with extreme tenacity and busy itself with constant brooding in solitude over the fancied ills. Thus a disorder of adjustment is established, and a psychic trauma is created, through the subconscious effects of cryptogrammic nerve-currents. This psychic trauma is translated into fear again. The subconscious cerebral processes lead to the formation of ideas, later recallable in memory. These morbid ideas become the substratum of future anxiety-attacks. A pathological state is thus induced where the natural course of erection fails to follow the sexual excitement. In this way a veritable disease is produced, where there is a strong desire without full power. Every additional failure provokes more intense broodings which are naturally again the cause of failure. Thus a vicious circle is created which may render an occasional innocent failure a permanent impotency.

Atonic impotence.—The most frequent form of impotence of copulation, in fact, the impotence "par excellence," is the atonic impotence. This is the impotency which is generally caused by venereal excesses, either in copulation, masturbation, mental erethism, frustrate eroticism, or last but not least, conjugal onanism or coitus interruptus. These excesses cause the exhaustion of the centre of erection, irritation of the centre of ejaculation and a debilitation and enervation of the genital nerves. For when the lumbar centre of erection fails to respond, there is a deficiency in activity, excitability, mobility, and tonicity of the entire genital apparatus.

In the atonic form of impotence conditions of absolute impotency are quite rare. Absolute impotence is mostly found in the paralytic form which is caused by cerebrospinal and nervous diseases. In the atonic anomaly the vast majority of cases are of partial impotence.

The impotence due to weakness is distinguished by premature ejaculation and the subsequent immediate subsidence of erection. Sometimes a vigorous erection ceases suddenly before emission has occurred, and the penis becomes completely flaccid and shrivels to half its normal size before the entrance into the vagina. When ejaculation does later occur it takes place without erection or pleasurable sensations. Not seldom the entrance into the vagina is effected with good erection, but when about to begin the act, the penis suddenly wilts, the wilting either followed by ejaculation or not. The following case illustrates the ordinary symptoms:

Mr. L., 45 years of age, happily married, and father of several children, was always healthy and strong and had never had gonorrhoea or syphilis, but had freely masturbated when he was young. He always considered himself a powerful man. He is given to athletics, horseback riding, ball playing, swimming, rowing, etc. For the last year the patient noticed a certain weakness in his potency. As soon as he enters the vagina, ejaculation takes place at once and is followed by immediate flaccidity of the penis. Sometimes, while trying intromission, the erection ceases like a shot ante portas. When he does not try congressus the erection lasts much longer. The patient's wife has been of a rather frigid nature, never asking or caring for concarnatio. But recently she seems at times to have rather a certain longing for the embrace. This fact makes the patient feel doubly miserable, not to succeed, when the partner seems to desire and enjoy the initus.

This case is one of those where objectively there is very little to discover. In some cases of atonic impotence the patients show neurasthenic or cerebrasthenic symptoms. The underlying cause of the impotence, as a rule, determines the symptom-complex of the case. If the cause of the impotence is excess in masturbation, the case will show all the symptoms of the typical masturbator. The latter is generally small, emaciated, hollow-chested, thin-necked and weak-kneed. He shows deep-set eyes and pale hollow cheeks. The penis and testicles are small. The penis is cold and shriveled. The patient has a bad taste in his mouth, and suffers from winds in his stomach. He also suffers from obstinate constipation and colicky pains in the bowels. He complains of palpitation of the heart, shortness of breath and of a burning sensation in his arms. He suffers from loss of memory and from tinnitus aurium. The patient also shows a certain moral abasement, incontrollable restlessness, carelessness in dress and person and shambling in gait. The history of the following case is that of a typical masturbator:

Mr. C. is 31 years of age and unmarried. At the time of puberty, when he was 14 years old, he began to practise stuprum manu. Se stuprabat manu three to four times daily. When twenty years of age he began to associate cum meretricibus. But the natural initus did not seem to satisfy him. Post omnem initum manu se stuprabat, in addition, as soon as he reached his residence. Three years ago he contracted gonorrhoea, from which he suffered a whole year. Since a year he noticed a certain weakness in his potency. He is able to effect intromission, but before he can begin the act, ejaculation without the least trace of libido takes place, followed by immediate flaccidity of the penis. He has some erections in the morning but they are not complete as in former times.

When the cause of the atonic impotence was venereal excesses or gonorrhoeal prostatitis, the long-kept-up congestion of the prostatic urethra and of the colliculus leads to general reflex excitability, to a high degree of nervousness, cerebrasthenia, and neurasthenia. The colliculus being an organ which finds its analogue in the female uterus, its constant irritation will show phenomena in men, usually found in intensely hysterical women only.

The impotent men generally change their entire psychic nature. They become timid, morose, solitary, melancholic, hypochondrical and despondent. They are discontented, peevish, ill-humored, and evince either blunted or inordinate sexual desires. They show profound agitation at the slightest excitement. The patients are troubled with insomnia or unrefreshed sleep and with a feeling of heaviness on rising. The mind is enfeebled and the memory impaired. The mental debility and dulness cause inability to collect their thoughts and thus enfeebles the mind in its power of concentration. The patients suffer from vertigo, singing in the ears, from a feeling of fulness in the head, from asthenopia, depression, anxiety and irritability. They often suffer from palpitation of the heart, sick headaches, coldness of the hands and feet, dull heavy feelings, a sense of fatigue and a loss of flesh. They also complain of creeping sensations in the loins, of pricking in the back, of twitching and jerking of the muscles, of muscular weakness, of lumbar pain and asthma. The intestinal canal shows a general derangement, as coated tongue, poor appetite, sense of weight in the epigastrium after eating, flatulence, sluggishness of the bowels and constipation. The general health of the patient is broken, the countenance is vacant and the gait feeble.

Besides the general symptoms, the genito-urinary organs are especially affected in atonic impotence. The external genitals show a certain flaccidity, shrinkage, paleness of the mucous membranes and a diminution of the sensibility and electrical irritability. The skin of the penis is cold, shriveled and somewhat insensible to electrical stimulation. The electrical irritability of the skin of the two halves of the scrotum is of a different degree, the right half being sometimes more sensitive than the left.

The testicles are often very painful and tightly drawn up against the external abdominal rings. The spermatic cord often shows an enlargement of the veins (varicocele). The vas deferens and the ampulla are in a state of inflammation.

The seminal vesicles are plainly felt indurated, nodular and distended with fluid. In a large proportion of cases the repeated congestion causes a veritable seminal vesiculitis. This inflammation is not seldom extended to the ejaculatory ducts and occludes the same. Through this occlusion spermatic colic, i. e., a severe pain in the region of the vesicles, often seizes the patient, especially after some sexual excitement, as dancing, caressing, and even flirting. After such excitement a dull pain in the region of the prostate and in the perineum as well as in the testicles, spermatic cords and in the rectum is very annoying to the patient. Ejaculation often removes these pains. For that reason the patient tries to relieve himself from the painful sensations by masturbation. Ejaculation also removes the irritations of the thighs, hips, anus, hypogastric region and in the smalls of the back.

The entire urethra is often in a state of hyperaesthesia and paraesthesia, and the prostatic portion shows congestion and not seldom an inflammation of the mucous membrane. Especially the colliculus is often in a severe inflammatory condition. There is thickening sponginess or puffiness of the parts immediately involving the ejaculatory ducts. The urethra manifests great sensibility. The introduction of a bougie produces unbearable pains. The withdrawal of the sound is often followed by several drops of blood. This hypertrophy and inflammation of the colliculus seminalis is the cause of the ejaculatio praecox in the beginning of the disease. Later on the condition provokes weak erections and finally ejaculation with flaccid member before entrance into the vagina.

The irritation of the urethra causes hyper-secretion of the glands of Littré and Cowper which is manifested by the so-called urethrorrhoea. In urethrorrhoea the secretion is thin, transparent, perfectly clear and sticky. The secretion has no spermatic odor and does not stain the linen, but stiffens it. It is seen as a drop in the morning at awakening with an erection, The drop is sticky and tenacious. The meatus urethrae sticks together. The drop is not rarely found in healthy men after violent and continuous erections. The secretions show under the microscope nothing beyond free mucous and columnar and pavement epithelia.

Besides the hypersecretion of the urethral glands, there is also a hypersecretion of the prostate, especially in patients who have indulged in excesses in masturbation and in onanism (coitus interruptus). Masturbation as well as onanism do not give the same satisfaction as normal coition, hence constant hankering for more and over-indulgence. Prostatorrhoea is often found after gonorrhoea, when the yellowish drop gradually becomes whitish, flocculent, and finally a colorless watery drop of clear, slightly viscid fluid. It is best seen when the lips of the meatus are held apart.

In prostatorrhoea the discharge is never milky, white or purulent as in pure prostatitis. Microscopically the slowly dried slide shows the characteristic crystals of sodium chloride, but no spermatozoa. In prostatorrhoea the orifice of the urethra shows constant moisture. The copious evacuations occur while straining in the water-closet. The patients are, as a rule, constipated. The discharge is attended with peculiar sensations, sometimes of a pleasurable nature, sometimes of a dropping sensation, weight in the region of the prostate, anus and rectum. Examination per rectum often shows hard points and nodules in the prostatic gland.

The most frequent anomaly caused by venereal excesses is spermatorrhoea and nocturnal pollutions. The excesses provoke a chronic hypertrophy of the prostatic gland, and this hypertrophy renders the ejaculatory ducts insufficient.

In spermatorrhoea there is an oozing of semen from the urethra without erection or pleasurable sensations. The rhythmic muscular contractions, found in normal ejaculations, are missing here. The failure of the normal contractions is due to a paresis of the muscular fibres of the ejaculatory ducts.

Spermatorrhoea usually takes place after micturition or during defecation. Sometimes spermatorrhoea is caused by the slightest excitement. The sight of a woman's bust or of her leg, the touch of her hand, the smell of her perfume, the glance at a lascivious painting, or a voluptuous thought may cause a precipitate discharge, without an erection or with an imperfect erection. The discharge taking place at a complete relaxation of the ejaculatory ducts, the voluptuous sensations are, as a rule, entirely absent.

Spermatic discharges sometimes occur in affections of the central nervous system, where the usual inhibitions through consciousness are ineffectual.

Microscopically the discharge in spermatorrhoea shows amyloid bodies, lecithin and prostatic epithelia. The fluid has the seminal odor which is peculiar to the spermin reaction; the amount of spermatozoa is somewhat diminished.

The testicles and the skin of patients, suffering from spermatorrhoea, are less sensitive to electrical stimulation, while the urethra is hypersensitive.

Nocturnal emissions constitute the other anomaly of ejaculation. Physiologically all healthy continent men between the ages of fifteen to fifty, with very few exceptions, have nocturnal emissions at intervals of about four weeks (male menstruation). The pollutions arise during sleep and are accompanied by erotic dreams and erections. They usually awaken the sleeper. Normal pollutions occur only in sleep and are accompanied by vigorous erections, erotic dreams and orgasm. They also cause a sensation of relief. When pollutions are frequent, two or three times a week, they become pathological. They are then followed by lassitude, dizziness, faintness, dragging pains in the occipital region, mental depression, disinclination for mental effort, sense of fatigue, lessening of physical strength, pain in the back and reflex irritability. The patients are startled at the least noise. They change color every moment. The eyeballs run unsteadily. There is often found a disturbance of speech, difficulty in breathing, and palpitation of the heart.

The following case will best illustrate the symptoms in nocturnal pollutions:

Mr. A., 25 years of age, was always well and never had gonorrhoea or syphilis. When a boy he practised stuprum manu in a moderate degree, as he says. A few years ago he noticed a certain weak-

ness in erection. The emission took place soon after the entrance into the vagina and was followed by the immediate flaccidity of the penis. Sometimes the ejaculation occurred ante portas. The patient, therefore, gave up trying intercourse. Since then he is suffering from nocturnal pollutions, which occur every night or at least three to four times a week. The following day the patient feels very weak, as to prevent him from performing his usual work in his trade. He suffers from headaches and pains in the lumbar region and in the legs. He is engaged to be married and is looking forward with great apprehension to the approaching time of this momentous event.

Pathological pollutions are caused by a paralysis of the circular muscular fibres of the ejaculatory ducts. This paralysis may be either of a purely nervous nature or caused through inflammatory processes. Atony of the mouths of the ejaculatory ducts not seldom produces nocturnal pollutions. Sometimes pollutions are also due to a spasm of the detrusors of the seminal vesicles.

When the seminal vesicles and the ejaculatory ducts are thus affected, very little is needed to cause a nocturnal emission. Any diurnal excitement will be followed by nocturnal erotic images and pollutions. Sleeping on the back, by causing a fluction of blood to the spinal cord, will also produce pollutions.

Besides the genitals, the urinary system is also greatly affected in atonic impotence. The hyperaesthesia and hyperaemia of the prostatic urethra and of the colliculus, usually found in atonic impotence, are the cause of a continual irritation of the bladder.

The irritation of the neck of the bladder provokes a spasm of the detrusor vesicae. To this spasm is due the frequent painless impulse to urinate, by day when under mental activity, and in sleepless nights.

Sometimes the detrusor is in a paretic condition. In paresis of the bladder the patient has to wait for the urine to come and has to use abdominal pressure to effect urination. The urine falls without force perpendicularly from the urethra. There is often desire to urinate, but never a feeling of satisfaction after urinating. When catheterization is attempted, there is a powerful resistance at the neck of the bladder, through a certain spasm of the sphincter.

In spasm of the sphincter of the bladder there is also frequent impulse to urinate. Not seldom such patients are unable to urinate in the presence of others. Sometimes the urine cannot be passed at all. The spasm of the sphincter creates a certain difficulty in starting the act of micturition. The stream is often interrupted and, at the end, a dribbling of urine takes place. Through the spasmodic contraction of the muscular fibres of the sphicter the urethra represents a rigid open tube in which one end is closed; it thus resembles a pipette which retains the fluid as long as one end is closed. When the relaxation takes place, the fluid contained in the urethral tube dribbles out of the meatus.

In paralysis or paresis of the sphincter the patient urinates often but in small quantities. In paresis of the sphincter there is no resistance to catheterization at the neck of the bladder. In the beginning of the paresis there is incontinence of urine during the night. Later on when the disease has progressed, and a perfect paralysis has ensued, the incontinence of the urine is constant even in daytime.

In enuresis nocturna, often found in masturbating children, there is an imperfect innervation of the sphincter, while the innervation of the detrusor of the bladder is perfect.

In all these anomalies the urethra is very sensitive. The passage of an instrument causes unbearable anguish. The patient acts as mad when the sound is introduced. There is often found a troublesome burning in the urethra, especially in the fossa navicularis, during or after micturition.

Besides the frequent urgency to urination, in all these troubles, there is not seldom an actual polyuria present. The urine is pale, clear, watery, with low specific gravity, often as low as 1002. The urine is not seldom loaded with phosphates. Sometimes oxaluria, with high specific gravities up to 1050, is discovered. Transient glycosuria as high as two to three per cent. is also found. At times vesical tenesmus is met with. Sometimes anuria is observed, although the kidneys are in perfect order.

The pathology of female impotence.—The same four kinds of impotencies found in men are also met with in women, with the only difference that the frequency of one or the other of the impotencies is different in the different sexes. They are: 1) impotence of voluptas, 2) impotence of copulation, 3) impotence of reproduction, and 4) impotence of libido.

Impotence of voluptas.—The entire absence of the sense of sex, or impotence of voluptas, where the individual has absolutely no sexual inclination to any individual of the other sex, is more frequently met with in women than in men. Still even in women this idiopathic frigidity, this insensibility where the woman is completely frigid by temperament, is much rarer than is generally believed. In fact, it is extremely difficult to find a woman who is without aptitude of sexual emotion.

Physiological frigidity exists in infants and in very old age. After a regular and satisfactory orgasm the woman is physiologically more or less anaesthetic for some time. The ablation of both ovaries before puberty causes total anaesthesia, while the operation after puberty produces, for a certain time, at least, only an impairment of libido, or orgasmus retardatus. Congenital degeneration of the ovarian glands will be accompanied by total absence of the sense of sex. As in men, the total absence of sexual desire is found in severe cases of neurasthenia, where the entire nervous system is in a low state of efficiency. Idiopathic impotence of voluptas is further found in low idiots and in dementia, where there is lack of understanding of the opposite sex. The sexual perversity of homosexuality, as a rule, causes total impotence of sexual desire for the opposite sex. Sometimes the cause for the anaesthesia lies in the centre, otherwise the patient is perfectly normal, as in the following case:

The patient, forty years of age, twenty years married, is a highly cultured lady. She never had a child or was pregnant while living with her two first husbands. A prominent gynaecologist, who had examined her several years previously, attributed the cause of her sterility to an infantile uterus. She has never, in her life, experienced any sexual desire and seems to be proud of it. She attributes this lack of passion to her great mental activity. An examination revealed a pregnancy of about four months.

Impotence of copulation, except in the anomaly known as vaginism, is very rarely found in women. Conjugation is, of course, impossible in the rare cases of total absence of the vagina. In hypospadia, where the vaginal orifice is situated within the rectum, vaginal conjugation is well-nigh impossible. Adhesions of the labia majora or minora, a rigid imperforated hymen, an extreme vaginal atresia near the orifice and elephantiasis of the vulva will cause impotence of conjugation. All acute inflammations of the vulva, vagina, rectum, uterus tubes, or ovaries may render approach painful and impossible. Urethral caruncles, urethritis, fissures at the neck of the bladder, rectal fissures or hemorrhoids may also render conjugation difficult. The tetanic contraction of the sphincter cunni and the tetanic spasm of the perineal muscles, constrictor cunni, transversus perinei, sphincter and levator ani which close tightly the orifices of the vagina and the entire vaginal canal will also be the cause of impotentia coeundi. The solitary tetanic contraction of the sphincter cunni, known under the name of vaginism, will make conjugation impossible until the hymen is removed. The following case operated by the author illustrates this anomaly:

Mrs. X., twenty-two years of age, for three months married to a physician, was unable to be approached by her husband. As soon as the penis touched the labia, the sphincter cunni contracted so tightly that there was an utter impossibility to transverse the virginal portals. During the examination, at the least touch of the nymphae, the sphincter could be observed contracting, just as seen in animals after defacation when the sphincter ani contracts. The ablation of the hymen cured the anomaly. This fact shows that it was only a reflex-irritation, started at the highly sensitive hymen. The sphincter itself was perfectly normal.

Impotence of reproduction.—More frequent than impotence of copulation is female impotence of reproduction. This anomaly is naturally found in all those cases where there is impotence of copulation. It is sometimes met with in excessive acid reaction of the vaginal contents, where the spermatozoa are killed before they reach the uterus.

When one lip of the cervix is considerably elongated, covering apron-like the external os, the spermatozoa will not be able to enter the cervix, and sterility will result. Sterility is also found in the obliteration of the cervical canal, produced by caustics or scars after tears during confinements and after curettings. Ectropion, stenosis of the external or internal os of the cervical canal, endocervicitis, causing an increased cervical secretion, and the swelling of the plicae palmatae may prevent the entrance of semen into the uterus and thus cause impotence of propagation.

The anomalies of the uterus are also sometimes responsible for sterility. Uterus foetalis and obliterations of the lumen of the uterus will result in absolute sterility. Uterus infantilis, hypoplasia of the uterus, atresia of the uterus or polypi, hypertrophic chronic metritis, degeneration of the uterus or uterine deviations may often be the cause of sterility.

The anomalies of the tubes which cause sterility are absence of the tubes, rudimentary tubes, total or even partial obliteration of their lumen, as in salpingitis nodosa, closing of the ends of the tubes in bilateral salpingitis, and adherences of the tubes to the neighboring parts, as found in pelviperitonitis, perimetritis, perisalpingitis, and perioöphoritis.

The anomalies of the ovaries, causing impotence of procreation, are absence of the ovaries, hypoplasia of the parenchymatous tissue of the ovaries, fibrous degeneration of the ovaries, alteration of their position, as extreme prolapsus and hernia of the ovaries.

All these anomalies may produce either absolute or relative sterility. In regard to frequency they are of slight significance in comparison with endometritis and pelviperitonitis after gonorrhoea. The gonorrhoic infection is, therefore, the cause par excellence of the impotence of procreation in women as in men.

Impotence of libido.—While in men the common form of impotence is inability of conjugation, the common form of impotence in women is failure to experience the orgasm, or the impotence of libido. In this anomaly two grades may be distinguished, total anaesthesia and partial anaesthesia or orgasmus retardatus.

In absolute anaesthesia there is not even a vestige of a libidinous sensation during intercourse. The woman likes caressing, hugging, kissing, etc., because the potency of voluptas is intact. But there is no vestige even of the fore-pleasure, or the ant-orgastic libido. The woman is devoid of sexual sensation, her genitals have no more excitability for pleasurable sensations than her fingers. Hence no desire for coition exists. On the contrary, there is, as a rule, a pronounced disinclination to the act. Where there is complete absence of pleasurable feelings, the act becomes naturally loathsome to the individual. If coition is granted it is done either from a sense of duty or for gain.

Physiological anaesthesia exists in children until puberty, and in adults in old age. Even after menstruation has set in, the girl is, as a rule, anaesthetic in regard to libido, although she may be erotic. "The girl has to be kissed into a woman." After the climacterium the woman generally becomes again more or less anaesthetic. Some women may continue to experience libido years after this period, and may manifest symptoms of great sexual excitement as seen in the following case:

Mrs. X., married to an elderly man, looked upon the marital relations more as a duty than as a pleasure during her entire married life. But since the climacterium has set in, the rare approaches of her husband are impatiently awaited and they cause her great sexual excitement and satisfaction, never experienced before during the entire period of her active sexual life.

Such cases are extremely rare. Generally there is a close connection between the activity of the generative glands and the degree of libido.

After a regular and satisfactory coition the woman is, physiologically, more or less anaesthetic for some time. The length of the neutral period varies in different individuals. Intense mental activity, emotional depression and long sexual continence also diminish the sensual pleasure.

Apart from this temporary anaesthesia, there are many women who are impotent to experience libido throughout their lives. There is a total absence of pleasurable feelings during coition or any other kind of sexual stimulation.

A young lady, twenty-two years of age, complains that while during the time of her engagement she greatly enjoyed her fiancé's caresses and became sexually excited when fondled by him, since her

marriage she is unable to experience any libido in coition, although her husband is possessed of great potency. The patient is a beautiful brunette, with fiery eyes, and is a picture of health. Examination shows a uterus infantilis.

The potency of voluptas in this case is wholly intact. The patient enjoys being fondled and caressed. The cause of the impotency of libido lies in the periphery, although uterus infantilis is seldom accompanied by impotence of libido.

In some cases the woman is normally developed in every respect, menstruates regularly and is frequently quite prolific. The power of procreation is sometimes even very great. The woman is generally quite erotic and falls in love easily. Yet she never experiences the least libido.

A young lady, twenty-eight years of age, mother of two healthy children, was sent by her family physician from Chicago to consult the author for her impotence of libido. The husband stated that he is sure of his wife's attachment to him. She enjoys his company and likes to be caressed by him. Still during the eight years of their married life she never showed the least sign of libido at coition. She remains cold and indifferent, and only submits conjugationi to please her husband. The examination showed the genitals to be in perfect order.

In the following case, too, no cause whatsoever could be found for the anaesthesia in regard to libido.

Mrs. L., twenty-nine years of age, is seven months married. Her menstruation set in when she was fifteen years of age and was always regular of about six days' duration. At that time she began to satisfy herself by manusturpation and found some libido in the manipulation. But soon she read in a book about the ill effects of this practice and stopped it.

In the beginning of her married life coitus caused her great pain, which diminished by degrees after a few weeks. At present, coition causes her only disgust. The day after she feels tired and weak.

The examination shows a feminine habitus, breasts well developed, clitoris normal. The hymenal rests are very sensitive to the touch. The painful sensation and the feeling of disgust increase when the anterior vaginal wall is touched. The uterus is enlarged to the size of a goose-egg, the cervix is soft, and the external os narrowly closed. Diagnosis, two months' pregnancy.

In this case some traces of libido were present at the time of puberty, which later on entirely disappeared. In some cases the patient is very prolific, as the following history shows:

The author recently performed a perineorrhaphy on an otherwise healthy woman, mother of five children, who confided in him that she has never experienced the slightest libido in intercourse. Yet, she added, if her husband would not take precautions, she would give birth to a child every year, as was the case in the beginning of their married life.

Anaesthesia in women is, as a rule, due to inexcitability of the genital nerves and to lack of excitation at the centre of libido. Sometimes anatomical anomalies of the genitals may cause impotence of libido. The integrity and the free exercise of the generative organs are necessary for the integrity of the libidinous feeling, although sexual pleasure is experienced at the nervous centres, and the generative organs play only a secondary part. The vaginal bulbi and their muscle, the constrictor cunni, the intermediary net of veins between the bulbs and the clitoris, and the free part of the latter, the glans of the clitoris, must functionate normally in order to give full satisfaction in intercourse.

Hence diminution or extinction of the sense of libido will be caused by castration, degeneration of the ovarian glands, marasmus, sexual excesses and overindulgence in alcoholic beverages or cocaine.

In the following case the erotic feeling increased in such a degree after the castration, probably through the extinction of the libido, as to deceive the family physician and lead him to make the diagnosis nymphomania.

Miss X., a school teacher, over thirty years of age, was always chaste and indifferent not only to any carnal pleasure, but also to male company. On account of a uterine fibroid, a total extirpation of uterus and ovaries was performed. Since the operation the patient complains of great sexual excitability she had never experienced before the operation. She is so excited sexually that she is possessed of the almost imperative impulse to kiss every male person she meets on the street, and but for her position, she would have long ago yielded to this impulsive desire.

In another case of diminution of the potency of libido, only uterine inflammation and pregnancy could be discovered.

Mrs. M., thirty-five years of age, four months married, had always suffered pain in the back during menstruation. The patient complains that she only experienced libido twice since she has been married. Since the last experience in the first weeks of her married life, she has no pleasure at all. Coition, though not painful, causes her a disagreeable feeling. An examination revealed anteflexio uteri, enlargement and catarrh of the cervix, erosions and a three months' pregnancy.

In the following case castration caused inability to experience libido.

Mrs. M., thirty-five years of age, for the last fifteen years married but sterile. When she was only two years married she began to suffer from attacks of headaches and vomiting, which repeated almost every other day. Her menstruation was regular. After having tried all the stomach specialists in the city without finding any relief from the vomiting spells, she consulted a gynaecologist, and he promptly found an ovary to be the cause of all her troubles. She had been previously operated upon for gall stones, which were not found and for appendicitis, when the presumably diseased appendix was removed. She now submitted to ovariectomy on the left side. Three months after the operation the vomiting spells returned, and she submitted again to a removal of the right ovary. But even this double castration did not relieve her. When she first consulted the author she was still suffering from these spells, especially before menstruation, which is still present although irregular. The patient declares that previous to the ovariotomies she experienced full libido and was able to induce orgasm. After the second ovariotomy this potency was lost. She gets excited during coition, but the orgasm cannot be produced. The following day she feels nervous and weak.

In another case of impotence of libido nothing else but anteflexio could be discovered.

Mrs. H., twenty-four years of age, four years married, was confined by the author a year ago of a healthy girl. The patient complains of never having experienced any libido. Before her confinement coition caused her great pain and misery. Since her confinement she suffers no more pain during the act, but libido is still absent. She complains of great dryness of the parts, so that vaseline has to be used to facilitate walking. At the examination there was found redness of the vulva, catarrh and erosion of the cervix and anteflexio.

In the following case of anaesthesia the author could discover no other cause but general weakness.

Mrs. W., twenty-six years of age, was always pale and weak. Menstruation set in at twelve years of age. At nineteen she was married, and ten months later gave birth to her first child. Four years later gave birth to another child. For the last year she complains of stomach trouble and weakness, pain in the back and abdomen. Menstruation is now four to six days ahead of time and lasts five days. She never experienced orgasm but twice. Both times the intercourse was followed by pregnancy. Other times coition only excites her but never brings full satisfaction. The following day she suffers from severe headaches. An examination only revealed a catarrh of the cervix. The patient received a tonic, and the husband was given some hygienic rules to observe in initu. Five weeks later the husband informed the author that the anaesthesia had disappeared.

Sometimes sexual anaesthesia is the result of a hard confinement producing lesion of the muscle bulbo-cavernosus or of the erectile tissue of the bulbs themselves. The blood is then prevented from leaving the bulbs and from entering the corpora cavernosa of the clitoris. In this way the erection of the clitoris, which is more or less necessary for the full and normal inducement of the orgasm, is rendered impossible.

The author recently treated a young lady, twenty years of age. She had her first menstruation when she was sixteen years old and was always regular. She had been married eighteen months, and her baby was eight months old. The patient called to be treated for leucorrhoea, but her husband called the following day and stated that his wife has no pleasurable feeling during initus since her confinement. Before this event, she found perfect gratification. An examination revealed nothing but a catarrh of the cervix and a slight enlargement of the left ovary.

Roubaud also relates the confidences of a patient who wished se stuprare manu a few days after her confinement, but could not, with all her manipulations, induce the desired orgasm. The normal potency returned only after a long rest.

The number of women afflicted with the anomaly of impotence of libido is considerable. It is claimed by many authorities that ten to twenty per cent. of all women are afflicted with this anomaly.

The symptoms of total anaesthesia are subjective and objective. There is first the statement of the husband about his wife's indifference and coldness during the conjugal embrace. The woman complains of lack of orgasm and ejaculation and of the immediate flowing off of the sperma after coition. The peristaltic contractions of the vaginal walls, beginning at the vaginal orifice, and the aspirating movements of the uterus, as they take place in the normal woman, during the orgasm, are missing here. Hence the sperma is immediately discharged from the vagina.

One of the most conspicuous objective symptoms is a relaxation of the entire genital tract. The glans of the clitoris is often undeveloped or wholly adherent to the prepuce. In some women old lacerations of the perineum are present. The genital muscles, the levator ani and constrictor cunni as well as the perineum, are languid and withered. The mucous membrane of the entire genital tract is in a state of hypersecretion, as in true chronic inflammations. The vagina is wide and flabby, the walls are lacking elasticity. The portio vaginalis uteri is flabby and pointed. The uterine walls are weak and soft, and the cavity is wide. The uterus is extremely movable and generally lies in retropositio, the relaxation of the uterine ligaments allowing it to fall downward and backward. The patient's general health is often poor, she is anemic, nervous and weak. Sometimes there is only hypoplasia of some of the genital organs, otherwise the woman enjoys good health.

Women suffering from anaesthesia may without sacrifice refuse their favors to their husbands and render them submissive to their will and henpecked. Single women, having no pleasure in and hence no desire for conjugation, if they are not induced to give themselves for pecuniary considerations, easily remain virtuous and seem to be very proud of this enforced purity. Even among married women there are wives who pride themselves on repugnance or distaste for their conjugal obligations. They speak of their coldness and the calmness of their senses as though they were not defects but great virtues. Yet the sour, shallow, sexless shrew is surely an imposture as a wife. Her marriage is nothing else but a fraud.

In congenital anaesthesia the therapy is valueless, although electricity by Apostoli's method and massage may be tried in uterus infantilis and in undeveloped ovaries. In prolific women the only advice the physician may give is that, in harmony with Ovid's recommendation,

"Tu quoque cui Veneris sensum natura negavit,
"Dulcia mendaci gaudia finge sono."

for the sake of matrimonial peace, simulation of libido and orgasm is a justifiable fraud. Even to resort to some lubricant to simulate the secretion from the Bartholinian and cervical glands is permissible. The man is easily deceived in this respect. He does not in any way feel the ejaculation of the woman. He only surmises her orgasm by her bearing during the culmination of the libido.* The woman also does not feel immediately the male ejaculation, but she perceives it soon by the increase of moisture. Then the effect naturally increases the excitement, as the following case shows:

A young woman of twenty-two, who has practised stuprum manu from her early childhood, confided to the author that she derived more libidinem de stupro manu quam de initu. Yet, she added, after some abstinence from regular initus, although she is fully indulging in her favorite pastime, she has a veritable sitim seminis.

Patients afflicted with congenital impotence of libido are very seldom seen by the physician. They are not aware of their anomaly, and being otherwise normal and in full possession of the power of procreation, they never ask for treatment. The physician learns of such cases only by chance. It is different in acquired impotence of libido. Here the patient knows what she has lost, and the physician is often asked for advice and for a remedy. Hence the study of this anomaly is very important for the physician, although this impotence has not the same importance in women as it has in men, where it causes impotence of copulation and destroys the marriage relations of the couple.

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* These signs may easily be suppressed by the strong-willed wife, who wishes to make her husband believe that her sexual activity is a continual sacrifice to his sensual desires and that she herself has no feeling whatsoever during the act. By this trick she tries to rule him and generally succeeds, especially when the husband is somewhat sensual by nature. This stratagem is also responsible for men's general belief in women's frigidity. In their youth men associate with venal women who are naturally anaesthetic in their activities for hire. Later on they are tricked by their wives. Even great writers are deceived in this respect by their fair partners.

Orgasmus retardatus.—The other grade in the impotence of libido is partial anaesthesia, in which the patient is able to experience the ant-orgastic pleasure, but cannot induce real orgasm. The intensity of the pleasurable feeling does not reach the sudden climax and does not diminish abruptly. The climax is never reached, and the ant-orgastic libido decreases gradually and slowly, it dies away. In idiopathic partial anaesthesia, where the anomaly is congenital, the patient has never experienced an orgasm, and hence is not aware of her anomaly.

It is different in the acquired form of partial anaesthesia or in the so-called orgasmus retardatus. The sexual excitement of the woman suffering from orgasmus retardatus is never abated, her libido is unimpeded, but the potency of experiencing orgasm is diminished or entirely absent. The following extracts of a letter from a patient suffering from a certain degree of orgasmus retardatus well illustrates the complaints of this class of patients:

> I have been married over a year now, and have never experienced any satisfaction in initu. The glands seem to secrete the fluids, and the cupido congressus is there, but no satisfaction. I am always sleepless and nervous afterwards and sometimes suffer from headaches the following morning. I am at times bothered with leukorrhoea. When a child faciebam stuprum manu, but not since my sixteenth year of age, and I am at present twenty-five years old. I have never been pregnant.

The following case is extremely interesting, because the patient is able to induce orgasm only in one certain position. In all other positions she is impotent of experiencing libido. In March, 1908, the patient consulted the author about her anomaly. Being a highly educated woman (she was a school teacher before she married) she was asked to write in a letter the history of her case, and the following are the contents of her letter:

> I am forty-one years of age, eleven years married, have two children, one ten, the other eight years old. I began to menstruate at the age of thirteen and was always regular, the menstruation lasting three to four days. The flow was always scanty.

As a child I was sad and dreamy. I can recall times when I would weep, I scarcely knew for what. When I was nearing puberty coepi me struprare manu. No one taught me. I could not help it; I did not know what I did it for (I was reared on a farm). The method was sitting on a chair and moving to and fro. I must have continued till I was eighteen or nineteen years old. I stopped it long before I knew it was wrong, long before I have ever read it in books. No one told me it was wrong. I was a good girl in the eyes of every one.

At the age of twenty I went to college. I think the reason I stopped stuprum manu was that my mind was greatly engrossed in my studies. True, I often had the desire, but the association with the opposite sex would lessen it. I was fond of men in a silent way. I never, even though in their company, was familiar with them.

When twenty-three years of age I met one towards whom I was changed. I could not keep away from his presence. I remained a virgin till we married, when I was thirty years of age. I had known him seven years, but only saw him often, say three or four times a week, for the last two years. We spent only one or two evenings each week together. I allowed and deeply enjoyed all caresses, but they were not of the lewd fashion. I must have been excited sexually, for I would experience excessive humorem ut in initu.

At the age of forty-one, libidinem capio ex initu, yet experience no orgasm save in the position "vir infra," and in this position very, very little sensation till the orgasm comes. I am fond of the concarnatio, but aside from the position just mentioned, I have not the least libido inter initum. It is a pleasure, you know, to give, but my own libido is wanting in any of these positions. My husband prefers alios positus to the one in which I have orgasm; præbant e majorem libidinem.

Multum humesco in initu. Quamquam comisceor quot noctibus præferem longum quam parvum temporis spatium concarnationi.

I am never ill, no aches or pains. The only premonition I have of the approach of the menses is a fulness and tenderness of the breasts. I menstruate very regularly.

Believe me when I say that once only in the seven years I knew the one I eventually married—I must have been twenty-three and a half years old, when I had spent hours in his company, with no more familiarity than a kiss at parting—I was so excited ut pulvillum premerem usque ad orgasmum. I could not have helped it, no matter what had occurred. Often I have been excited thus, but I never before or since did the same.

I never yielded to desire, though gently pressed to do so. Had

I been urged beyond my power of endurance I cannot tell what I would have done. Yet I trust my virtue was due to a predominance of will-power and not a lack of passion.

I cannot say the lapse of years has changed my desires or lessened what I call my passions. I am affectionate by nature, but I trust my emotions are more than affection.

The patient makes these last remarks because she is unable to bring in accord her own feelings with the diagnosis frigidity,* received from several physicians whom she had consulted. She herself knows well that she is passionate enough to exclude any possibility of frigidity. Hers is a typical case of orgasmus retardatus of a slight degree (for, in the position "vir infra" orgasm is possible, for in this position coition lasts considerable longer), due probably to masturbation but mostly to the tactile eroticism, practised during the seven years of her engagement.

In pronounced orgasmus retardatus the sexual impulse is very vivid, but the patient can never find the acme of gratification in coition. It may often require hours concarnationis continuæ before the orgasm is induced, and sometimes it may never be experienced. While there is a strong desire and a theoretical ability to induce the orgasm,—the patients are able to experience the orgasm in all its intensity by masturbation—in practice it is seldom or never attained, because the male will always reach the acme of coition before the woman has arrived at this point. Her nervous system remains, therefore, excited to the highest pitch and brought to a state of expectancy which is not realized.

This lack of orgasm may also happen in normal women. The woman is generally slower to reach the height of the venereal paroxysm than the man. Ab initio commixtionis, she experiences a certain degree of libido that is of greater intensity than that of the man, i. e., the ant-orgastic libido is of higher value in women than in men. But this libido is not developed to its utmost extent, the orgasm, as rapidly as it is with the man. Still in the normal woman normal conditions will finally ensue after some experience—it is known that in women lustful feelings are not always brought about by the first contact,—while the conditions are entirely different in the partially impotent woman. No one man, except he be a eunuch, is ever able to satisfy her in a natural way. Her nervous system remains in a constant state of excitement to the highest degree, analogous to satyriasis in men. Her active potency appears to the superficial observer to be increased, it is almost inexhaustible. The following case will illustrate this point:

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* The word frigidity is used by the best writers in an ambiguous sense. Both, impotence of voluptas and impotence of libido, are designated by frigidity, especially by the lay-writers. By right only the woman suffering from impotence of voluptas is really cold and frigid. She is the one who does not care for the other sex at all. The patient suffering from impotence of libido is not at all cold or frigid toward the other sex. On the contrary, she is very passionate, but she has no use for coition because it does not bring her satisfaction. She is only anaesthetic for a certain kind of stimuli, i. e., coition.

A young lady, twenty-one years of age, for six months pregnant with her first child, showed at the examination normal internal genital organs, but small nymphae and an undeveloped clitoris. The patient coepit stuprum manu facere, tres annos nata, femora commissa fricando ultro citroque aut pulvillum aut aliam rem inter ea. As far as she can remember she always felt humorem in genitalibus suis after such manipulations. She practised stuprum manu several times daily until her marriage. Her husband left her in the first months of her pregnancy and she began to indulge in her favorite practices. "In coitione usitata frictiones continuas poscit," and can endure them for hours. She claims to have the feeling of becoming wet several times during the "copulatione longa et continua," but the libido does not materially increase cum humorem sentiat. The intensity of the libido remains always the same. She is continually uttering endearing words to her mate and is begging him, ne patiatur ejaculationem cito venire. She remains excited "postquam frictiones cessaverunt" and is always showing her disappointment when the penis "retractus est." After a little while, her excitement gradually subsides, and the patient falls asleep. When she awakes she immediately "coitionem iterum poscit."

Here we have a case of a partially impotent woman whose anaesthesia and slight development of the clitoris was in all probability the result of her early practice of masturbation. The orgasm cannot be induced, but the ant-orgastic state is accompanied by libido of a considerable degree. The glands furnish enough secretion to give the feeling of moisture; there is no real ejaculation as in normal congressus.

While the totally anaesthetic woman has no natural desire for coition, and in this respect resembles the woman who is suffering from idiopathic frigidity or impotence of voluptas, the woman with the power of experiencing libido, but afflicted with the anomaly of orgasmus retardatus, has an intense desire for conjugation. She seeks it oftener than the normal woman, for the reason that her desire is seldom satisfied. She demands, therefore, commixtionem continuam per horas et pæne quot noctibus. Such a Messalina is able commisceri centies in una nocte and yet be unsatisfied. Even if she had it in her power, like Katherine of Russia, to order cubili suo a whole regiment of soldiers quot noctibus, she would still remain unsatisfied. This anomaly, for these reasons, may often be confounded with the perversion of nymphomania, where a normal orgasm is induced with every copulation, but where an immediate reawakening of desires, after normal satisfaction, takes place. Through the similarity of the symptoms of orgasmus retardatus and nymphomania great mistakes in treatment have often been committed. The wisdom of amputating the clitoris in a case of nymphomania is very questionable, but the advice to amputate it in a case of impossible or retarded orgasm and permanently damage the already weakened nerves is a mistake that borders almost to malpractice. For the amputation of the clitoris will impede the inducement of the orgasm even to a greater extent than before. The genital apparatus, which was weakened by excesses in venere or in narcotics, is now irreparably destroyed for all time.

The case of Barrus shows what clitoridectomy may sometimes do. The patient, a young woman, stuprum faciebat manu more or less, all her life, and finally after suffering from several attacks of nymphomania decided to have the clitoris amputated. The result was not only failure to relieve the alleged nymphomania, but even an increase in its severity, causing a shameless and, almost literally, continuous indulgence in the habit.

The cause of orgasmus retardatus is almost always self-abuse, either in form of masturbation, mental erethism, or tactile eroticism. The excitability of the clitoris is so increased through these practices that it refuses to transfer its excitability upon the internal genital organs for the inducement of orgasm by coition. The ant-orgastic pleasure is hence intact or even increased, but the orgasm is seldom or never provoked.

The unsatisfied intercourse will in the long run cause a number of nervous troubles which take the form of hysteria or assume the character of neurasthenia. The unsatisfied initus repeatedly practised, in not leading to the acme of libido and to the relief from the congestion by the ejaculation, is the cause of chronic hyperaemia and stasis. This leads, in its farther progress, to chronic inflammations of the tissues, which are known under the respective names of metritis, perimetritis, parametritis, endometritis, salpingitis and ovaritis. The labia are tumefied and dry, the meatus urinarius inflamed and the urethra pouted out. The clitoris is elongated, inflamed and often abraded. The external genitals are in a state of burning heat. The vaginal mucous membrane is hard and excoriated, the cervix is congested and the external orifice inflamed.

Apart from these pathological changes caused by the failure or the retarding of the orgasm, the anomaly is of grave social importance. The woman with whom orgasm is impossible generally repels her husband. Her nerves never being exhausted, as in the normal woman (it is little known that a woman is more affected and fatigued by a real orgasm than a man), spatium congressus may last as long as the vaginal epithelia can endure it, which means a considerable length of time. This is mistaken by the husband for increased potency. He believes her to be more potent than he is, and, in the long run, a man dislikes a lascivious woman. What he wishes is a modest woman who never asks for conjugal embrace when he is not disposed to it, and at times even knows gently and tactfully to refuse her favors when they are asked. Orgasmus retardatus is hence not simply a question for the physician; it is a matter of serious social importance.

The correct treatment for this anomaly is, in the first place, total abstinence from sexual excitement in any form, and then strengthening of the nerves by tonics, hydrotherapeutics and electricity by Apostoli's method.

Orgasmus praecox.—The exact opposite to orgasmus retardatus is the anomaly of orgasmus praecox. In men, suffering from this anomaly where ejaculation occurs before the penis has time to enter the vagina, the precipitated orgasm has the same effect as the real impotence of concubitus. In women suffering from orgasmus praecox, the orgasmus is induced as soon as the mentula reaches the vestibule.

In some women the excitability of the genital nerves reaches such a degree that the mere touch of the gynaecologist's finger during an examination will immediately induce orgasm. Since erection ceases in both sexes after the orgasm, this anomaly is of great importance in men, because the conjugal embrace cannot be consummated. In women, on the other hand, with their passive rôle during concarnatio, and with whom erection of the clitoris is not requisite for sexual congress, the act may be continued as in the normal woman. The anomaly is hence of less importance in women. Still it has some bearing upon the woman's fecundity. In the ideal commixtione the female orgasm ought to take place immediately after that of the male, so that aspiration of some amounts of sperma could be effected. In the anomaly of orgasmus praecox the spermatozoa have to rely upon their own power of motion to reach the interior of the uterus. The anomaly may, therefore, sometimes lead to sterility. Otherwise medical aid is never sought for. The pathological condition is extremely rare, anyway.

In the same way the anomaly of a diminished frequency is of no importance to the physician when occurring in women. He may be asked for advice when it is met in men, for it may lead to some incongruities in the matrimonial life of the couple, especially when the wife is of a sensual nature. But a woman who is able even very rarely to experience orgasm will never seek the advice of her physician.

CHAPTER XVII

HYPERAESTHESIA

Sexual hyperaesthesia signifies an abnormal intensity of the sexual instinct. The intensity of the impulse of voluptas varies in different individuals, and the line of demarkation between the physiological and the pathological increase of the impulse is not always distinctly pronounced. With some individuals the intensity may reach a high degree and still be within the physiological bounds. This is especially the case where the intensity of experiencing libido is correspondingly increased. But when there is a conflict between the two potencies, the potency of voluptas and that of libido, the least exaggeration in the intensity of voluptas becomes pathological. Such an anomaly where there is a decrease of the intensity of libido and at the same time an increase of a higher or lesser degree in the intensity of voluptas, is the phenomenon of mixoscopy. Mixoscopy thus stands upon the border-land of anaesthesia and hyperaesthesia.

Mixoscopy.—Literally, mixoscopy means assisting or rather looking at animals or at persons while they are in concarnatione. In this degree the anomaly is a very rare occurrence. In a broader sense, however, mixoscopy means every active interest in the erotic relations of others in so far as this interest bears an erotic character. In this broader sense, mixoscopy is a widely spread anomaly.

The mixoscopic complex or the system of connected ideas, having a strong emotional tone and displaying a tendency to produce or influence thought or action in a definite direction, is more or less present in every person, especially in its youth. All the world loves the lover, when the world is allowed to assist at the scene of the love-making and partake of the erotic delights of the lover. When the lover is alone, nobody notices him. This love to assist at erotic scenes is based upon the desire of procuring for oneself sensual gratification in an indirect way, by the aid of a third party, with whom one identifies himself and in whom one submerges his ego so as to experience this person's emotions.

The erotic scenes may not be of the gross and the vulgar variety. Every desire to assist physically or mentally at scenes with an erotic coloring, even of the most refined, airy and ethereal nature has a mixoscopic foundation. Mixoscopy is responsible for the avidity of youth to devour novels and to assist at plays which generally revolve upon erotic plots. Especially the desire of those readers who are so impatient as to read the last chapter first to see if it ends in marriage, is only the refined way of satisfying the craving for mixoscopy. The gratification is secured by the reader's identification of himself or herself with the hero or heroine. It is often self-deception of many a youth or maiden when they are petting themselves and boasting of their love of belles-lettres, as though all their reading is done in the interest of education and culture. The reader deceives himself and unconsciously changes the egotistic desire into the refined longing for mental improvement, rationalization.

Thus in a slight degree mixoscopy is a normal phenomenon. It is especially found in women, in their eagerness and talent for match-making. In the interest of others, woman is allowed to display the activity for sensual gratification which modesty denies her to develop in her own interest.

Mixoscopy becomes pathological when it degenerates into panderism or bawdry for the sole purpose of sensual gratification. The main motives of catering for the lust of others, by aiding and patronizing an existent love-affair or by calling such an affair into being, says Meller (O. Sexual Probleme, 1912, p. 480), are of three different kinds. There is 1) the pecuniary motive or the motive of avarice, found in the professional matchmaker and in the procurer; 2) there is the motive of toadyism, the sycophant will descend so low in his degradation even to the point of becoming the pander or bawd of his or her superior; 3) the erotic motive, when the pander or bawd acts out of love of the subject. The first two motives are more or less to be counted among the vices, the third motive has a pathological basis. When an erotic interest is at play only, the activity of the pander or bawd becomes pathological in nature. It is found in persons who through old age, disease, ugliness, poverty, shyness, etc., cannot themselves share in the enjoyments of love and who, by assisting at the gratification of lust by others, try to procure themselves an opportunity of experiencing a certain part of the pleasure by identifying themselves with or entering into the spirit of those whom they aided to the lust.

The emotions connected with mixoscopy or the bawdry complex is oftener found in women than in men. There are even mothers who aid and favor the love-affairs of their daughters, where no material advantage could in any way accrue to themselves or to their daughters, simply out of lust which they expect to experience when being present at or thinking of the erotic incidents between their children and their lovers. The following history well illustrates this point:

Mrs. O., forty-five years of age, married for the last twenty-five years, never had a child. She was operated upon a few years after she was married, and uterus and ovaries were removed at that operation. Twenty years after her castration, when the impotence of libido must have been complete, a nephew of hers, nineteen years old, came to live with his aunt and uncle. The aunt soon induced the mere boy to engage himself with a young lady of twenty-three years of age. Although the aunt well knew that certain legal obstacles prevented the boy from marrying the young lady, still, in order to enjoy the love-making of the young people, she did not rest until she effected the engagement. When the young fiancée left for the West where she was to stay for a considerable length of time, the aunt induced the boy to dissolve the engagement and procured him another young lady with whom he again had to become engaged. When the nephew left for a foreign country where he was to stay several years, the castrated aunt had no use any longer for the second fiancée either, began to quarrel with her and finally forbade her to enter her house.

These actions plainly show that her interest in the young people was founded upon the selfish longing to participate in their pleasure at the lovers' dalliance, caressing, kissing, etc., which, as an old castrate, she could not experience any longer. Hers was, therefore, the kind of bawdry from love of the subject. It was the only way this voluptuous woman—but impotent of experiencing libido—could yet partake of any sexual pleasure by identifying herself with the female lovers of her young nephew. She had no other advantage to gain by her matchmaking.

Panderism or bawdry presumes a complete absence of jealousy of any kind. Patients, suffering from this anomaly, love to assist at erotic scenes, enacted between females among themselves where the emotion of jealousy is absent.

The love of sensual people to look at obscene pictures or to read obscene books is also based upon the impulse of mixoscopy. Sometimes the intensity of the desire to assist at erotic scenes reaches such a degree that the patients hire furnished rooms in fornicibus observandi causa actiones between the inmates and their callers, through holes in the walls of adjoining rooms, and thus participate in their libido.

To this impulse of mixoscopy may also be attributed the indulgent behavior of many a husband towards the family friend. If the world is ignorant of their wives' relations, and ridicule is avoided, some husbands not only close their eyes to their wives' doings but even favor their flirtations. The history of the following case shows how far a husband can go in his indulgence, as to himself procuring a lover for his wife:

Mr. E., twenty-four years of age, decides to leave his country and go to America. While waiting a few days for his boat to clear the port, he spent one evening in a restaurant. After sitting there for some time, he noticed a couple entering the same hostelry. The woman was about thirty years of age, the man about twenty-five her senior. The couple soon left the place. About an hour later the man returned, sat down at the same table where E. was sitting and soon entered into a conversation with him. In the course of their talk, the old man asked E. whether he would like to have female company for the evening. Upon the affirmative answer, the old man took E. to an aristocratic apartment in a distinguished part of the city. There E. met with the young lady he saw entering the restaurant; et cum ea pernoctavit, the old man spending all this time in an adjoining room. The following day the old man prevailed on E. to give up the trip to America for a while and stay with them. E. stood this idle life for six months, but finally his rôle as a commaritus or rather as a fornicator came home to his conscience and he left for America. While he was staying there he learned that the elderly man and the young woman were husband and wife. E. gave the author the assurance that during the entire six months the husband, this he is positively sure, never approached his wife sexually. He left her to E. without manifesting the least trace of jealousy.

The only explanation for such a strange phenomenon is that the husband was impotent and that the only way for him to experience at least some pleasure from his wife was by identifying himself with the lover. Such cases represent the extreme degree of mixoscopy.

Erotomania.—The increased sexual desire in hyperaesthesia is not always directed upon the physical gratification. Sometimes it is more of an ideal nature, as in erotomania.

Physiological erotomania is often found in individuals of both sexes, especially in young girls, at the time of puberty. Many a youth and maiden are highly erotic, at this period, although, if reared in purity and attended with vigilance, they never think yet of the physical contact.

The erotomaniac individual's love is of a platonic nature. Erotomania constitutes a diseased form of ideal love. The physical sexual appetite is generally foreign to the erotomaniac. The object of the individual's love occupies the mind only. It is a continual obsession of the spirit. The erotomaniac individual makes an abstraction of the physical personality of the adored. It is pursuing an ideal. The erotomaniac is the victim of a mental exaltation which moves the lover to write poetry and love-letters to the object of his or her dreams, without ever sending them off. If possible the erotomaniac follows his or her lover, but never addresses a word to him or her. The erotomaniac wishes to be in possession of the beloved being, to be wedded to the beloved one, but it never thinks of the sensual part. It is after the mental possession of the beloved one.

The love of the erotomaniac individual rests upon a vague and hazy ideal. It is the purest love possible. The relation is sacred and beautiful. It is a kind of cult. The beloved object is a divinity whom the patient worships upon his or her knees and whom he and she takes care not to profane even by a carnal kiss.

The following case of a fellow-worker in the pathological institute of a university in Switzerland is not uninstructive in this respect:

> While working over the microscope at the same table, the young physician told the author the following story of his life when he was a boy of sixteen. He was at that time attending college in a middle-sized city in Germany. One day a college friend took him to his home, where he saw his friend's sister, a young lady of twenty-three years of age, and immediately fell in love with her.
>
> Although he was, already at that time, far enough advanced in the ways of the world to see the hopelessness of his love, still the incongruity between the ideal and reality was entirely forgotten. He was altogether oblivious of the material world and imagined himself floating in the realms of the spirits, while dreaming of exquisite harmonies.
>
> Day and night he saw before him the object of his adoration. He was filled with ecstasy over her perfection which was greatly exaggerated and only existed in his imagination. For now, with a clearer judgment, he can see distinctly that she must have had noticed at that time his childish emotions and, out of vanity, was somewhat playing with them. In his diaries he finds pledges of perennial veneration and worship and vows of eternal resignation. His memoirs are filled with descriptions of his hopes and fears, joys and sorrows, wishes and despairs.
>
> While in her company, he became entirely unconscious of the flight of time; when she was talking about the most trivial incidents, he imagined that he was listening to the music of the spheres. Every word, every motion of her was able to awaken in him either excessive joy and excitement or to throw him into a state of despair and rob him of his appetite and sleep for a number of days.
>
> Happily, the young lady soon married a judge, and this marriage broke the boy's spell. It may be added that the hero of our story, now a promising pathologist, is still of a very nervous temperament, and though possessed of a strictly logical mind, he loves to frequent spiritualistic séances and to participate in spiritualistic practices.

The erotomaniac woman shows often characteristics not always found in men. She is generally well satisfied with herself and extremely vain. She is, as a rule, in love with a person of high social and intellectual position. He is a prince, a celebrated statesman, a victorious general, a famous actor, a brilliant preacher, or a great scientist. In religious mania, it is not seldom a saint who inspires the erotomaniac woman with a chaste love. Sometimes a picture or a statue may become the object of her adoration.

As a general rule, the wish for the possession of a certain man is provoked by his character, by his intellectual, moral or physical qualities. If the man she fancies fails to attain to the standard of her ideals she nevertheless attributes to him all the charms her mind is able to conjure up. A case recorded by Reuardin is a good example of erotomania in women.

> The patient, a well-educated lady, thirty-two years of age, notices some time after her marriage a man of higher social standing than her husband. She at once falls in love with this man, begins to grumble at her low social position, and speaks of her husband only with contempt. Her beloved one only has all the best qualities. No one is above him. She writes letters to him, in which she reveals the most ardent passion and, at the same time, the chastest emotions. Sometimes she is found in ecstasy, with eyes fixed upon some chimerical vision, the pupils in a state of hallucination and the lips murmuring the beloved one's name. She recoils from her husband's caresses, refuses to share his bed, to sit near him, speak to him and to see him. Her whole life is centered in her love; her eyes are constantly fixed upon the beloved image. Finally she becomes entirely insufferable and commits so many extravagances that her husband is forced to separate from her and later on to send her to an asylum.

Ball distinguishes two categories of erotomaniacs. Some are discreet lovers. They never accost the object of their love and do not even feel the need to approach the divine hearth, whence the spark started that inflamed their hearts. It is a pure immaterial fire that feeds on itself. The other category, the indiscreet lovers, feel the necessity to impart the knowledge of their passion to the object that gave it rise.

Satyriasis and nymphomania.—Contrary to erotomania, the sexual impulse in satyriasis and in nymphomania is directed upon the physical side of love. In these cases the impulse of detumescence is greatly increased. The desires are directed upon the physical, pleasurable titillations of the sexual organs.

The dividing line between the normal and pathological increase of libido is not readily found. The libido sexualis normally varies in different individuals. Married life bridles, as a rule, sexual desire, while intercourse with different persons increases it. Total sexual abstinence may cause in certain individuals, with a neurotic taint, increased sexual desire, continuous excitement, diseased, unconquerable impulse for sexual congress, and the preoccupation of the entire attention upon the sensual act.

The immediate reawakening of desire after normal satisfaction and the excitation of libido by the sight of persons and things which in themselves should have but indifferent or no sexual effects, are decidedly abnormal.

If the increase of the impulse is only moderate, so that increased frequency of conjugal embrace is able to appease somewhat the increased desire, the anomaly generally finds expression in a desire for female respectively male society, in the reading of erotic or obscene literature, in dancing, flirting, etc. But if the increase of the sexual desire has reached the degree of true satyriasis in men or nymphomania in women, the anomaly is characterized by an irresistible exaltation and an insatiable appetite for sexual gratification. At the mere sight of a woman satyriasis gets into such a state of excitement, as to experience real orgasm.

Satyriasis is not seldom confounded with priapism But the latter is in no respect a psycho-sexual anomaly at all It is a nervous trouble of one of the genital organs and has nothing in common with satyriasis. On the contrary, in priapism the potencies of voluptas as well as that of experiencing libido are generally decreased, as Tarnowsky's case shows (L'instinct sexuel, p. 150).

Benj. Tarnowsky observed a case of priapism in a soldier which had lasted for over two years and had prevented the patient from absolving his active military service. The complete erection of the organ continually existed in a chronic state and never ceased for a moment. The organ did not wilt even after several coitions, which, in the beginning of his sickness, were tried by the patient in order to free himself from the annoying state of affairs. In the course of his sickness, coition, and especially ejaculation, caused him such violent pains that commixtio was never tried again. Voluptuous thoughts and sexual desire had entirely disappeared. Even the thought of coition caused the patient disagreeable sensations.

Priapism, therefore, if it were at all a disease of a sexual nature, would more properly belong among the anomalies of sexual anaesthesia. Satyriasis, on the other hand, is a psychosexual anomaly of increased sexual desire. Scarcely has the desire been appeased, when it returns with the same force and vigor as before. The following case may serve as an illustration of such class of cases.

Mr. X., a soldier, twenty-three years of age, in prostibulum meretricem visit, qua concubit, pretium usitatum resolvit et relinquit. Scarcely did he reach the door of her room, cum voluptas resurgeret. Itaque revenit, iterum eam comprimit, resolvit et relinquit. This time he managed to descend half the stairs, cum voluptas experrecta esset. Qua re redit, actionem repetit, resolvit et relinquit. But he had no time to come down the stairs, cum concitatus esset. Quo modo sexies ad puellam reveniebat, until he had no more money for her services and had to leave her, but not yet entirely satisfied.

Such a case represents a true sexual neurosis of insatiable lust. In the pronounced cases of satyriasis, the individual is the personification of sexuality. In his proximity everything turns upon sex. Nothing is suffered to prevail but sexual emotions. Every glance, motion or word of his has a sex coloring. He is nothing but a demoniac sex-creature. Every word he utters has an obscene emotional tone. His exclamations of surprise, fear, anger, etc., are all borrowed from the realm of sex. He is a screaming vortex of lubescent lubricity. A continual lustful scent exudes from him. He is perennially in quest for sexual gratification. He tries to excite every woman he comes in contact with and is himself excited by her. Moral consideration is an unknown quantity for him. The inhibitions, normally emanating from the cerebral centre, are destroyed in him. He is continually bent on new sensations.

This picture of the evil spirit of satyriasis is still surpassed by nymphomania. The woman suffering from nymphomania is more excessive in her demands than the man afflicted with satyriasis.

The border-line between the normal and pathological increase of libido in women is also somewhat blotted. A considerable piece of sexuality dwells in the feminine soul of every woman. It is only covered by inhibitory counter-emotions. But we recognize her true sexuality by its pathological exaggeration. Never is there uncovered in insane men such an abundance and monstrosity of the sexual imagery as in insane women. In dreams and in the dusky twilight of insanity men and women abandon themselves to their true impulses and desires without the restraining influences of conventionality. The normal woman has learned by education to hide her true sexual feelings and was forced by tradition to produce in a quite extraordinary way the impression that she herself is nearly non-sexual, and her sexuality is only a concession to the man. But judging from her sexual emotions in abnormal states, the intensity of woman's sexuality is of a higher degree than that of the man's, and herein lies woman's superior morality. Morality is the arrest of the instincts by the intellect. The intensity of her desires being greater, her higher chastity is more laudable. In certain periods, such as pregnancy and lactation, when woman is really more or less non-sexual, her chastity has no merit. But in the other states of her life when woman's desires possess a higher degree of intensity, her chastity is of a superior kind.

Thus the determination, when the normal increase of woman's sexual desire ceases and the abnormal state begins, is wrought with great difficulty. Sexual inclination is normally increased immediately before and after the menses. Still it may be laid down as a rule that an overweening sexual desire in a woman, considering her natural modesty and coyness, should arouse suspicion of its pathological significance.

The nymphomaniac woman seeks to attract men by indecent language, by lascivious conduct, by personal adornment, perfumes, talk of marriage, by the exhibition of her feet, legs, neck, breasts and other parts of her body, and, at the height of her excitement by invitation ad congressum, aperto stupro manu, nudatione muliebrium et motionibus initus pelve. She is often seen in the physician's office and desires gynaecological examinations for the gratification of her excitement. Such a case was recently observed by the author.

The patient, about forty years of age, was suffering from endometritis and came to the office for treatment. At the first touch of the introitus vaginae by the finger, the patient suddenly agitata est. She tightly closed her eyes, the respiration became panting, the abdominal muscles contracted, which made the combined examination impossible, her face became red, her entire body was seized by a convulsive tremor, and her pelvis made omnes motiones commixtionis vehementis. At the end of one or two minutes the paroxysm ended with a deep sigh, and the examination could be continued. The attacks were repeated at the beginning of every treatment, and the same had to be discontinued. Without offending the patient, she was told that she needs a curettage. This advice caused her to stay away from the office.

In the pronounced cases of nymphomania, the woman will accept the embraces of any man and will solicit even boys. To him who yields to her viles she brings misery and calamity. She is an object of attraction and carries ruin in her lap for those who become the slaves of her eroticism. A piece of destructive sexuality dwells in the bosom of these women, something of the Delilah-nature, for all who come in contact with them. They consume men's strength and vigor physiologically and psychologically.

The nymphomaniac woman is not able to free herself from the thraldom of eroticism. Her sexual instinct is irresistible and untamable. Nymphomania leads the sufferer to any degradation, to the practice assidui stupri manu and even to bestiality.

Magnan mentions the case of a lady of forty-seven years of age, who from her early childhood manifested excessive voluptas. She was always nervous, eccentric, and of a romantic disposition. When she was only ten years old she began to practice concarnationem. At the age of nineteen she got married, but although her husband was sexually perfectly normal, he could not satisfy her often enough. Qua re jugiter cum aliis viris commiscebatur, and although this infidelity made her entirely unhappy and miserable, she was powerless to overcome her insatiable desires.

In another case of Magnan, the patient had a passion for men from her earliest youth. She was of good family, well bred, of pleasant disposition, and exceedingly modest. As a little girl she was the terror of the family. Scarcely was she alone with any male, child or adult, statim aperiebat muliebria et poscebat satisfactionem voluptatis, even going so far as to lay hold of the person. Marriage did not cure her intense desire. She loved her husband passionately, yet indiscriminately petebat placationem voluptatis a quovis viro with whom she happened to be alone, were he her servant, laborer, or even school-boy. This insatiable passion continued to possess her after she had become a grandmother. At the age of sixty-five she was yet recklessly passionate as before.

The anomaly of nymphomania is generally due to a cerebral lesion. Hence little relief can be afforded by the removal of the clitoris or the ovaries, or by any other therapeutic measure. The affection shows all the stigmata of degeneration and moral insanity. The nymphomaniac woman belongs to the type of the "deliquenta nata."

Nymphomania is often found in periodical insanity. The case of Anjel is a good illustration.

The patient, near the climacteric period, is nowise of a passionate nature, sexually, but after a hystero-epileptic attack has the impulse to embrace and kiss boys, about ten years of age et contrectare virilia. She has no desire for coition while suffering from the attack. In the intervals she is very modest.

This paedophilia in women, suffering from hyperaesthesia, is not rare. The patients are intensely excited by young boys, while they possess only normal inclination toward adults.

Magnan's case is interesting in this respect. The patient was a lady twenty-nine years of age. For eight years she had a strong desire complexus venerei with one of her five nephews. First her desire went toward the oldest boy, when he was five years of age. Then she transferred this desire to each of them in turn as they grew up. The sight of the child in question was sufficient to produce ejaculation and orgasm.

The case of Kisch is interesting for the coincidence of paedophilia with traces of homosexuality.

The patient is thirty years of age, married nine years, but sterile. Coition gives her not only no pleasure, but on the contrary, it causes her a feeling of disgust. But she feels irresistibly impelled contrectare pudibilia of children, no matter whether male or female. These manipulations induce ejaculation and orgasm. At the time of her menstruation this impulse is stronger than her power of resistance.

In Krafft-Ebing's case the patient, a teacher, thirty years of age and of strict morality, enticed a boy of five who happened to play nearby, under the promise of money and food ut veniret in cubiculum. "Ibi genitalibus pueri aliquamdiu lusit, denique introductionem penis in vaginam tentavit."

In hysterical women hyperaesthesia sexualis is of frequent occurrence.* Giraud's case is of great interest, showing how far the aberration may proceed.

The girl, a domestic servant, was always moral before her illness. When she began suffering from hysterical attacks, amato liberos in fidem suam commissos exhibebat ad constuprandum et noctu spectatores rerum turpium eos faciebat, while the whole household was asleep under the influence of narcotics. When she was discovered and driven out of the house, the formerly modest girl became shameless and finally meretricium fecit.

Another type of hyperaesthesia which borders on a real psychosis, is represented by one of Schrenk-Notzing's cases.

The patient would become sexually excited to a high degree at the mere sight or touch of a man, et se satiebat congressu imaginali aut stupro manu fricando femora ultro citroque. For a long time attacks of genital erethism were brought on every morning. Once it happened in the physician's office. Notwithstanding the presence of three male witnesses, she threw herself on a lounge and, in hysterical convulsions, se feminavit several times before their eyes.

Brouardel relates the case of a girl of sixteen who would lie in the ditch of a highway and, aperiens muliebria lacessebat præterientes viros ad concarnationem. Nothing could be done to make her desist and she had to be sent to a house of correction.

In another case, the daughter of a physician, a friend of Brouardel's, ran away from her father's home at the age of sixteen and in fornicem iniit in Paris to appease her sexual desires. Nothing could induce her to return home.

This case throws some light upon the etiology of prostitution. Not all prostitutes are driven to their degrading trade by idleness or necessity, as some philanthropists or socialists would like to make us believe. Not a few choose this life to satisfy their nymphomaniac desires.

Trélat tells of a young girl, the daughter of a professor who, at the age of fifteen, milites noctu fenestra cubiculi admittebat ad satiandam voluptatem.

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* Vide Talmey, N. Y. Med. Jour., May 24, 1913.

The best and most careful rearing of girls, suffering from nymphomania, can not save them from downfall. In their wild passion, casting all moral and social considerations aside, they throw themselves into the arms of sin. The more they abandon themselves to the gratification of their lust, the greater is the desire of their morbidly excited nerve-centres for lecherous satisfaction. Every indulgence increases the desire and lessens the capacity, as Horace truly says:

"Crescit indulgens sibi durus hydrops."

The woman loses control of her passions, and can not restrain herself from stuprum manu aut concubitus. She becomes absorbed in sexual gratification, as seen in the case reported by Reti:

> The patient lived happily with her husband until after the birth of her first child. From that moment she became a slave of her insatiable lust. An irresistible craving suddenly took hold of her, an indomitable lust seized her to embrace men. She felt a morbid itching in muliebribus, an inexplicable excitement, a burning desire for sexual gratification. In the beginning her husband tried to satisfy her until he discovered his impossibility to do so. She did not allow an hour of the day to pass without demanding gratification from her husband. He was terrified to see her premere muliebria to the edge of the table or against the door or any other hard subject, in order to satisfy her sensual appetite. When she became worse from day to day, her husband took her to the hospital for examination. At the introduction of the speculum, a morbid contraction of the constrictor cunni muscle occurred suddenly. The touch of the carunculae myrtiformes provoked intense pain. After surmounting the obstacle, however, the pain ceased and a blissful rapture appeared. "Now! Now!" exclaims the patient, when the entire speculum was within the vagina. A convulsive movement seized her entire body, a thrill went through her, et motiones vehementis congressus fecit.

Some nymphomaniac women have illusions of coition. Such a case has been reported by Rosse.

> A comely young woman who suffered from nymphomania practised stuprum manu to excess and declared one day that several persons, among them her clergyman, se constupraverunt. The sexual excitability in this case was exaggerated to such an extent that the mere sight of a man, even of the attending physician, suggested a repetition of the act to provoke the venereal spasm. So persistent was the habit that on tying her hands se feminavit with her heel. To

prevent this her feet were secured, but she succeeded in bringing about an orgasm fricando femora ultro citroque ita ut clitoridem excitaret. The patient died at a retreat.

If the hyperaesthetic woman is unable to satisfy her desires she shows all the symptoms of general neurasthenia. Especially does she suffer from neuralgia of the ovaries. The case of Rohleder is the best example of the disturbances unsatisfied nymphomania may cause.

The patient, a girl of eighteen, and a member of a family of good social standing, was engaged to be married. Until she was sixteen and a half years of age she was always well. At that time she made the acquaintance of her intended. Then a great change took place in her disposition. She became very nervous and moody. Now she was very gay, but a moment later became deeply melancholy. Her menstruation was regular, but at that period she suffered great pains at the ovaries, especially before the menses set in. When she met with her fiancé her pains increased so that they caused convulsions. She could find some relief stupro manu. After she got married, all the symptoms disappeared.

Masturbation.—The anomaly of masturbation is the most common sexual aberration, and if found in the very young it assumes the dignity of a perversity. In the adult, masturbation, if practised with moderation, can not be considered pathological. According to Paget masturbation causes no more nor less harm than normal coitus, if practised with the same frequency and under the same conditions with regard to health, age and circumstances.

Prof. Oscar Berger (Archiv f. Psychiatrie, Vol. VI, 1876) says masturbation is such a frequent manipulation that out of a hundred boys and girls ninety-nine have temporarily been addicted to it, and the hundredth, the so-called pure individual, is concealing the truth. Moll quotes a physician as saying: "Whoever denies having masturbated, has often only forgotten it; whoever claims of never having masturbated is still doing it."

Now, giving due allowance to the exaggeration of these authors in the heat of the discussion, the truth remains that the greater part of humanity has one time or another practised autoeroticism. If what the quacks and ignoramuses tell us about its dangers be true, humanity ought to have passed into oblivion long ago, or at least ought to have entirely degenerated. But we are all still alive, hale and healthy, hence moderate masturbation can not have the disastrous effects which some authors are pleased to describe.

Erb (Handbuch für Rückenmarkkrankheiten, p. 163) says, the effects upon the nervous system in a man must be essentially the same, whether the frictions of the glans take place in the vagina or are carried out in any other way. The nervous shock of ejaculation remains the same, and the nervous excitement ought to be greater where the female is used. Hence masturbation, moderately practised, exercises no direct destroying effects upon a good constitution.

Moderate masturbation seems to be almost a natural phenomenon. Even among animals various forms of spontaneous solitary sexual excitement are observed.

Dogs masturbate by rubbing the organ with their hind-feet, or by crossing the hind-legs or lambendo fascinum lingua.

The stag, when in heat, rubs his penis against trees until he effects ejaculation.

Porocz saw in a zoological garden an elephant, who was in the habit of masturbating himself so often that he undermined his health and had to be sold.

Prange (Revue vétér. 1856) describes a stallion that with his mentulato fascino could reach his forelegs and thus rub the organ against them. In this way he induced three to four ejaculations daily.

The author observed a baboon in the zoological park se constuprantem by quickly and repeatedly pulling with his fore-foot or hand the prepuce until ejaculation took place.

Masturbation is further found among peoples of nearly every race, however natural the conditions are under which men and women live. Masturbation was known among all races at every period of history. It is reported that the great Cynic Diogenes practised autoeroticism publicly in his tub.

Schools, academies, educational institutions, dormitories of colleges, factories or prisons are hot-beds of masturbation. Prof. Schiller published the observations in a certain gymnasium (collegiate high school) where the boys had holes in the pockets of their trousers ad stuprum mutuum faciendum during the lessons, in the presence of their professors.

Thomalla knows of a boarding school where bets are made among the boys on the skill of their exercitatio stuprosa. The boy who can induce the ejectio seminis the quickest receives the prize.

Walter Benseman (Public School and Gymnasium) describes the most deplorable conditions existing in a great many boarding schools in England.

In France, Deville and Tarnowsky found the spread of masturbation in schools, colleges and pensionates to be enormous.

Male masturbation, as a rule, is effected by fricando glandem manu. Hence such mishaps, as often happen in woman, are of rare occurrence. Still many queer objects were found in the male urethra or bladder, such as quills, pencils, penholders, blades of straw, knitting needles, pieces of bougies or of catheters, ear-spoons, tooth-picks, all introduced for masturbating purposes. Senn removed in a young man, nineteen years of age, a stem of a plant from the bladder, which was introduced into the bladder for autoerotic purposes. The author removed a pencil from the pars membranacea of a boy of eighteen, through an incision in this part.

Such cases are exceedingly rare in the male. As a rule, autoeroticism in men is accomplished by the hand alone, hence the name "masturbation." In some cases neither the hand nor any other means is needed to obtain the desired end. The fancy of concarnatio alone will produce the orgasm, as in the following case, told the author in confidence:

A young man, twenty years of age, while sitting behind an attractive young lady in theatre, was in the habit of allowing his fancy free rein by imagining himself of being in complexu venereo with his fair neighbor. This thought alone sufficed to induce ejaculation and orgasm. One Sunday while sitting near a fair worshipper in church, he got so excited that he had to practise ideal congressum cum ea during the sermon.

The causes of masturbation are different at the different periods of the individual's life. In early childhood, a neuropathic predisposition, eczema, pruritus, phimosis, accumulation of smegma, early retiring and late rising, spicy food and exciting drinks, absolute ignorance of sex and seduction by vicious servants will be the principal causes for autoeroticism. During the time of school-life seduction is the cause par excellence of masturbation. Self-abuse is widely spread in schools. No institution is free from it. In nearly every school there is at least one lecherous boy who is apt to be peculiarly fascinating to his fellows and who will promulgate the habit. In some schools the evil reaches a wide extension. The tradition of the school and the material of the pupils is of great influence. Particularly dangerous, as hatcheries and divulgers of the evil, are those institutions in which numerous pupils are present who have passed the normal age by several years. They come, as a rule, from the country to enter the advanced classes. The time of puberty is another period favorable for acquiring the habit of masturbation. When the genital centres are fully developed, the individual gets a conscious realization of its sexual power, and the psychological reactions of animal passion manifest themselves in the desire to cause a relaxation and a discharge of the nervous tension and of the physical genital congestion. The opportunity for the natural discharge being connected with great difficulties, especially for the girl, there is danger that the child will resort to masturbation to be relieved from the nervous tension and the material congestion.

During the post-puberty period which in men reaches to the twenty-fourth year and in women to the twentieth year of age, the extension of the masturbatic practices gradually decreases, and by the time manhood and womanhood have been reached, masturbation has almost entirely disappeared. Its presence after this period may be considered pathological except it is practised out of necessity as in the following case:

Mr. A., thirty-five years old, married twelve years, father of two healthy children, was always well. Three years ago he left his native country and came to America. Faute de mieux, he began to practise autoeroticism inordinately and continued in this practice until he be-

came a nervous wreck, showing all the symptoms of neurasthenia besides impotence and nocturnal emissions.

In this case the patient became perfectly well after his wife arrived in this country.

While moderate masturbation at certain periods of life is almost a natural phenomenon, masturbation practised inordinately is the most disastrous psycho-sexual disease. There is in the first place general neurasthenia, with all its accompanying symptoms, as photopsias, glistening and dazzling before the eyes, photophobias, dry conjunctivitis, particularly found among masturbating girls and old maids, and functional sexual disturbances, as diurnal pollutions and spermatorrhoea. Other symptoms are indolence, lack of energy, shyness in demeanor, want of self-reliance, disinclination to study, incapacity of serious work, shortness of memory, absent-mindedness, unsteadiness of character, hypochondria and melancholia.

The children become peevish and irritable, they are reserved in conversation, apathetic in manner, hesitating in actions, slovenly in dress, and contradictory. Cerebral anemia is of common occurrence among those addicted to excesses in masturbation. Vertigo is hence a common symptom, and fainting spells are not rare. Girls especially are liable to be affected by syncope. Palpitation and arythmia of the heart is very common. Perspiration breaks forth on the slightest exertion, and the slightest exercise occasions shortness of breath. Neuralgia of the testicles, ovaries and the bladder is frequently found in these patients. The patient is frequently seized with the desire to pass water. The calls to urinate are particularly frequent in the morning hours, while in the afternoon and in the night-time the calls are less urgent. Particular danger of long-continued masturbation lies in the development of impotency in men and frigidity in women.

One of the most disastrous effects of excessive masturbation, an effect which has also a sociological bearing, is that it renders the patient unfit for marriage, not only because it is so often the cause of impotence, but because the dreams which accompany the masturbatic acts are not realized in marriage, and the patient returns to his former pastime.

Another most harmful effect of excessive masturbation is the weakness of the will which becomes more and more pronounced until it finally ends in aboulia. The patient is affected by a complete inability to act as he feels.

> "Video meliora proboque,
> "Deteriora sequor."

Masturbation in women.—In former times masturbation was considered an exclusively male vice. Very few even among the profession dreamt of the widely-spread masturbatic practices in the female sex. Nowadays we have progressed. We have learned that even in this respect perfect equality reigns among the sexes. Even female animals make no exception to the rule.

Mares rub themselves against objects. Stags, in the rutting season, when they have no mates, rub themselves against trees. Mammary masturbation is found in certain females like the dog or cat. Apes are given to masturbation even in freedom and use their hands.

Female masturbation is further found among peoples of every race and every clime and in every period of history.

Among the ancients the Lesbian women are said to have used ivory fascini or golden ones, covered with silken stuffs or linen, in solitary sexual gratification. Aristophanes relates the use by the Milesian women of the "olisbos," an artificial leather mentula.

The Hebrew women also knew the use of the artificial phallus, as stated by Ezekiel (xvi, 17). ותעשי לך צלמי זכר ותזני בם:
"Et fecisti tibi imagines masculinas et fornicata es in eis."

Fritsch found masturbation common among the young women of the Nama Hottentots. It is regarded there as the custom of the country. The same is the case among the Basutos and the Kaffirs.

The Spaniards found the women in the Philippines addicted to masturbation. It was customary to use an artificial fascinum and other abnormal methods of sexual gratification.

Jacobs found among the Balinese masturbation to be a common practice. The women employ a wax fascinum, to the use of which they devote many hours of solitude.

Throughout the East masturbation is prevalent, especially among young girls. In Cochin-China it is most practised by married women.

The Japanese women use two hollow balls of the size of a pigeon's egg. One is empty, the other contains a small, but heavy metal ball, or some quicksilver, so that if the balls are held in hand side by side there is a continuous movement. Pila inanis primo in vaginam immittitur eo modo ut uterum tangat, deinde altera inducitur. The slightest movement of the pelvis or the thighs causes the metal or the mercury ball to roll, and the resulting vibration produces a prolonged voluptuous titillation, a gentle shock, as from a weak electric inductive apparatus. Pilae in vagina arboris lana retinentur. The women then delight to swing themselves in hammocks or rocking chairs, the delicate vibrations of the balls slowly producing the highest degree of libidio.

Thus the phenomenon of spontaneous sexual emotion is found in animals as well as among savages, and in every period of human history. No wonder that the conditions of modern civilization, with its artificial mode of living, render auto-erethism a frequent occurrence.

The extent of this practice among women may be judged from the occasionally resulting mishaps that reach the surgeon's hands. Bananas are often used feminandi causa. Country girls often use cucumbers in stuprando.

The author once removed a carrot from the vagina, which a young woman had used to obtain erotic gratification.

In another case, while trying to dilate the cervical canal preliminary to curettage for persistent leucorrhoea, he found a hair-pin in the canal which, as the girl afterwards confessed, had slipped out of her hand while tickling the external os of the cervix.

At another occasion, as house-physician in a European surgical clinic, the author assisted in the removal of a hair-pin from the bladder of a young woman, which was used to produce a tickling sensation of the clitoris, and which accidentally slipped into the urethra, and then entered the bladder.

Other objects removed by surgeons are pencils, bodkins, knitting-needles, crochet-needles, penholders, quills, etc.

Some women produce sexual excitement by frictions against the corner of a chair, table, etc.

Morris relates of a lady, a devout church member, who never had allowed herself to entertain any sexual thoughts referring to men. Tamen se stuprabat every morning while standing before the mirror by rubbing against a key in the bureau drawer.

One of the most common means to produce voluptificam titillationem, that is even found in use by children, when scarcely more than infants, is the voluntary pressure of the thighs. They are placed together and firmly crossed while the pelvis is rocked, so that the sexual organs are pressed against the inner and posterior parts of the thighs. Townsend records five cases of thigh friction in children less than one year old.

The manipulation of the sewing machine with the body on the edge of the seat is sometimes used by young women as a means to produce sexual excitement, leading to orgasm. Horseback riding is sometimes employed as a means for inducing orgasm and ejaculation in women. The stimulation caused by bicycle riding is not seldom prolonged by women until orgasm is induced.

Besides masturbation by means of tactile excitation, ideal auto-erethism is widely spread among women. The votaries induce sexual libido by means of lustful conceptions and thoughts. The mere thought concubitus induces orgasm and ejaculation in such women. Such women are able to practice auto-erethism at all times and in all places. While riding in crowded cars and upon the most serious occasions, in churches and in other sacred places, the mere libidinous thought of being in concarnatione induces orgasm. These voluptuous dreamers may stuprare without any visible manipulations while conversing with their friends or listening to a sermon.

A young lady of twenty-five prefers to ride in crowded street cars and, if possible, refuses to accept a seat when offered by a sympathetic man, but remains standing before him, holding on to the strap. She then indulges in ideal auto-erethism by fancying herself of being in concarnatione viri ante se sedentis, cujus genua tentat quam sæpessime tangere suis genibus. At one occasion while riding in a crowded car and standing before a man who was interested in reading a book, pressit suis genibus viri genu during the orgasm in such a way that the man, a physician, looked up to see what was going on. The glowing face was in a state of extreme excitement. The staring eyes were fixed on one point, the hands holding the strap were trembling. Respiration was panting and the countenance distorted to a veritable grimace.

With some women even lustful thoughts are not required to induce sexual libido. They are found among women who are the victims of sexual repression. They restrain themselves from attaining orgasm in the natural way for moral or social reasons. Occasionally the internal stimuli overmaster them and bring about a sexual paroxysm, in the absence of any external stimulus and without resorting to ideal congressus.

Sérieux records the case of a woman, fifty years of age, who lived a chaste life. At times violent crises of sexual paroxysms would come on without any accompaniment of vuluptuous thoughts or any mechanical help.

In some patients orgasm may be induced by means of sensory impressions, as by listening to music or the sight of nature in the country, and by the taste and touch of things which have no bearing upon the sexual parts whatever.

Schrenk-Notzing records the case of a female masturbator who induced orgasm without any tactile manipulation, simply by listening to music or while regarding paintings that displayed nothing of a lascivious character.

Another of his patients became sexually excited by the sight of the grandeur of nature, as by the sea, or high mountains.

With another of his patients the mere sight of a specially strong and sympathetic man immediately brings on orgasm.

In Ellis' case the patient, while still a young girl, whenever a certain artist, whom she admired, touched her hand, felt erections and moisture in muliebribus. When her uncle's knee once accidentally came in contact with her thigh, ejaculation took place. Once, casually seeing virilia, a convulsive ejaculation occurred accompanied by a delightful sensation, every fibre tingling with an exquisite glow of warmth.

One of the author's hysterical patients became greatly excited sexually whenever she ate liver-sausages.

Another kind of auto-erethism occurs during sleep. Pollutions are accompanied in sleep by erotic dreams. At the height of the paroxysm an abundant discharge from the Bartholinian glands takes place. The orgasm in sleep is an autoerotic process which is entirely normal. In women who have not yet experienced orgasm in the waking state, the erotic phenomena during sleep are usually of a very vague kind. The real orgasm that awakes the sleeper and leaves its traces in the individual's consciousness occurs only after orgasm has been once induced in the waking state. Erotic dreams occur in women more frequently than is ordinarily thought of nowadays. It was better known in the darker ages. Hence the wide-spread belief in Lillith and Samaël, the evil spirits, that visit young maidens and wives and also youths and husbands while in bed at night in order to seduce them.

Sometimes automatic masturbation is practised during sleep. The patient awakes to find her finger in the vagina.

If the pollutions occur at long intervals, they cause no direct injury to a good constitution. But if the women are not robust, and the pollutions happen too often, these drains are the cause of considerable nervous depression.

One of the author's patients, a widow of about forty years of age, is suffering from almost nightly pollutions. These weaken her so much that she is seldom able to rise before noon-time.

The same deleterious effects are caused by all other kinds of masturbatic practices. Even though we agree with Paget that moderate masturbation is no more harmful than normal intercourse, it can not be denied that masturbation, since opportunity for it is ever present, is of far more frequent occurrence than natural sexual indulgence. The habit, once established, masturbation presents an unconquerable impulse and a resultant incapacity to control it. It is then the cause of grave material injuries to the nervous system. It dwarfs the entire female organism. It makes the girl shy, offish, squeamish, repellent, and weakens and sickens the emotions of sex-attraction.

One of the author's patients, a dress-maker, thirty-five years of

age and single, has been suffering from general nervousness, headaches, palpitation of the heart, frequent urination, anorexia and constipation. One day she took courage and asked for a remedy for her excessive autoeroticism. Scarcely does she reach her bed at night time and gets warm, when the overwhelming desire for autoeroticism takes a hold of her and, fighting as she may against the impulse, ei feminandum est manu. These practices were going on nightly for the last twenty years.

Howard says: The permanent effects left from early masturbation seem to be much graver in women than in men. As the girl grows, her psychic life becomes more complicated, her natural romantic nature is fed by kiss literature and poetry of the decadents, in which perverted passion is thinly disinfected by erotic mysticism. Under such a stimulating psychic pabulum a dormant sexual volcano may become active. If it is only smoldering, suggestive dressing, the dance and wine will soon bring about the complete explosion. At home in bed, with strange and abnormal psychic pictures, she will seek relief in stupro manu. If this state of affairs is kept up for many years, when she marries her husband is certain to find that he has for a wife a female who has no use for normal sex activity and who has acquired a perverted taste for some form of autoeroticism.

It is a curious fact that autoeroticism is frequently practised by married women living with sexually normal husbands. The gynaecologist must consider this fact as the possible cause of many female complaints.

A few years ago, the author removed an ovarian tumor and performed a perinæorrhaphy on a woman of thirty-five, mother of a child of ten years of age. While in the hospital the nurse complained that the patient is soiling the wound contrectando muliebria. Three months after the patient left the hospital she called at the author's office for treatment of ulcerations of the labia and nymphae. The clitoris was found to be one inch long, bluish-red and inflamed, the prepuce swollen and edematous, the nymphae inflamed and swollen. The author told the patient that she could not be cured unless she desisted from autoeroticism which she promised to do. This promise had the value of a confession that she did indulge in autoerotic practices. Yet she had a normal husband who very industriously performed his marital obligations. For before the operation she once asked the author to tell her husband not to have any connections, or at least not so frequently, with her until after the operation.

The female masturbator often becomes excessively prudish, despises and hates the opposite sex, and forms passionate attachments for other women. Masturbation is not seldom the cause of a great number of female complaints. It is often the cause of obstruction and of pains of menstruation, of ovarian neuralgia, of weakness of the legs and of sexual irritation. It causes pruritus vulvae, hypertrophy of the clitoris and labia minora, hyperaemia of the vaginal orifice, fluor albus, and cervical catarrh. Masturbating women often complain of general weakness and of palpitation of the heart.

One of the author's patients, a young masturbator of seventeen, suffered from painful menstruation, attacks of palpitation of the heart, from melancholia and fear of death, and at the same time from suicidal inclinations, which thus revealed the illogical state of her mind.

Masturbation also causes that form of increased erethism, connected with female impotency, in which the orgasm no longer occurs during the conjugal embrace. For this reason the victim prefers solitary indulgence even after marriage.

In Moll's case the woman, thirty years of age, mother of several children, is happily married, loves her husband and is loved in return. Yet coition does not gratify her in the least. She finds satisfaction only in solitary stupro manu by which orgasm is induced in the highest degree. In this way there are times, when the patient who is a modest, moral woman, practises autoeroticism several times a day.

To this class of patients belong the cases recorded by Loiman, Laker, and others. The sexual functions were originally normal and satisfaction was possible in the normal way. Through excessive masturbation, however, the nerves became so weakened that normal coition did not give the desired satisfaction.

In Troggler's case the woman had practised autoeroticism excessively from her thirteenth year and found satisfaction fricando et trahendo clitoridem. When she began to have normal concarnatio at the age of eighteen, she found that she could not obtain satisfaction for her excessively increased voluptuous desire except manuali fricando clitoridis inter coitum.

In Laker's case of a married woman, twenty-four years of age, the patient never experienced the least satisfaction in concarnatione with her husband, while she found the desired effect in autoeroticism, especially in mutuo stupro manu.

In another of the same author's cases a woman of thirty-four years of age practised stuprum manu mutuum and found great satisfaction in this activity. At the age of nineteen she was married and in spite of mutual affection she could not experience any libido. This fact did not prevent her from giving birth to two healthy children.

In another of Troggler's cases, the woman, twenty-five years of age, was induced to practise autoeroticism when eleven years of age. On account of her increased sexual desires she began to have complexus venereus when fifteen years old. But she could not find the least satisfaction in congressu, although she practised it with a number of different men. Only stuprum manu offered her the desired libido.

In Loiman's case the patient was induced by her friends in the convent to practise autoeroticism. When fourteen years of age she began to indulge in stupro manibus mutuo cum pueris of her own age. She married when nineteen years old and gave birth to her first child a year later. But she never found gratification in the conjugal embrace. The second case of Loiman was a widow of thirty-eight who had always been normal in her sexual functions and gave birth to a child at the age of twenty-seven. Two years later she lost her husband by death, and from that time she began "faute de mieux" to stuprare manu. Her voluptas increased to the point of becoming insatiable. When she has now normal congressus cum multis amatis she cannot find the desired gratification unless masturbatur in congressione.

This last case shows that Freud's explanation of frigidity of intercourse by the refusal of the clitoris to transfer its sexuality at the time of puberty does not always hold good. This woman passed through her normal puberty. The cause of the impotence of libido inter coitum in these masturbators is rather the increase of the excitability of the clitoris at the expense of the vaginal mucous membrane and of the cervix uteri, through the long-continued manual irritation of this organ. The stimulation from these sources to induce libido is thus decreased, and the excitation of the glans of the clitoris by the penis alone during coition is insufficient to induce orgasm.

The immediate causes of the masturbatic practices are generally bad examples. The practice is first learned from friends in boarding schools, convents, factories or prisons. Sometimes it is also prurient curiosity which prudish educators and parents neglect to satisfy which leads young girls to self-abuse. In congenital hyperaesthesia the pleasurable titillation may accidentally be induced in complete ignorance of sexual relations. The following case is quite instructive in this respect.

A young lady, twenty-four years of age, consulted the author on account of her extremely enlarged breasts. She stated that eight years ago she discovered that by a certain manipulation muliebrium she was able to experience the highest degree of pleasure. For the last eight years until very recently she continued to enjoy the fruits of her discovery. She often wished to tell her physician about her wonderful discovery for the benefit of other young women. One day the author's book, "Woman," fell into her hands, and she learned for the first time to her great amazement and chagrin that what she was doing was nothing else but autoeroticism.

This simple story shows that ignorance is not always innocence, as some misled parents seem to think. Sometimes ignorance is just the cause of the early practice of sex activity.

Incest.—Another anomaly which must be attributed to hyperaesthesia sexualis is incest. Incest, as such, has nothing pathological in its essence. In the early history of human marriage incest was the rule. It was practised even in historic times. Abraham was married to his sister, according to the Bible. Cimon of Athens was also married to his sister. In the royal house of the Ptolomei it was common for brothers to marry their sisters to avoid a division of the empire. Cleopatra, the evil star of Marc Anthony, was married to her brother. But these few examples were the exceptions, generally, for the last three thousand years incest has been considered an abomination in the eyes of God and men. Its practice was constantly inveighed against by Church and State. It has, therefore, because of these constant suggestions, become the second nature of man to abhor such practices. Only an exaggerated sexual desire, coupled with the absence of understanding for laws and morals, could nowadays lead to incest in any civilized country. Even in the crowded tenements where all members of the family of both sexes live and sleep in one room, incest is still a great rarity, and when such a case happens, it deeply wounds the feelings of the entire community. Such incestuous immoral attacks are, as a rule, made by low, brutal men in a state of intoxication or by those who suffer from weak-mindedness, by epileptics and by paranoiacs. Hence in every case of incest, we are justified in assuming that the seducer is suffering from sexual hyperaesthesia. An asylum and castration may be a more appropriate treatment for such a patient than the treatment in prison.

The following case came under the author's observation while he was house-physician in the Woman's Hospital of a well-known European university:

A mother brought her twelve-year-old girl to the skin department of the general hospital to be treated for a certain rash the child was suffering from, for some time. The rash was diagnosed there as pityriasis versicolor, and the child was recommended to go to the Woman's Hospital for treatment. At the examination here it was found that the twelve-year-old child was six months pregnant. Being too small and delicate, even for her age, to give birth to a full-term child, it was decided to induce premature labor. Before the operation, the child was asked for the name of the man who was responsible for her predicament, and the following was her version of the accident:

One day, while returning from school, she was addressed, on the street, by a man whom she had never seen before and who asked her whether she did not know him, her cousin from X. He said that he was just going to see her parents, his uncle and aunt. On the way he took her to a candy-store and bought her candy. When leaving the store he told her that he had forgotten to take along a present for her parents which he left in his room, and they both went to fetch it. Upon entering his room, he locked the door and abused her.

Upon hearing the story the indignation of the medical authorities of the hospital was beyond all description. The police was immediately notified to hunt for the criminal. A representative from the district attorney's office (Untersuchungsrichter) and a detective soon appeared at the hospital to get more particulars from the child. The officers of the court seemed to have a much better experience in the examination of such cases than the doctors, for when they left the child's room her story read quite differently.

The girl's father had a workshop in the business section of the city, while the family lived in another part. When leaving school in the afternoon the child used often to visit the father's shop and take home the dishes he took along in the morning. One day, while in the shop with her father, he took her in the back room of the shop and abused her. Under threat of death these immoral attacks were often repeated for months afterwards, until one day the unnatural father noticed that his child conceptavit ab eo. He then made up the story with the cousin which the child first told the hospital authorities.

The father was arrested, tried, and sentenced to ten years' hard labor.

This case shows how low the sufferers of hyperaesthesia may fall. The man was not drunk when he made the repeated attacks upon his child. The excuse of the defective separation of the living quarters is also missing, nor does here exist the cause of "faute de mieux," as it is sometimes found in widowers living with their adult daughters in incestuous unions. The man here had a healthy wife. Hence it is nothing else but a case of sexual hyperaesthesia pure and simple of a weak-minded individual.

Incest is oftener found in men than in women, yet there are cases recorded where women were the seducers.

Legrand describes the case of a girl, fifteen years of age, who seduced her brother to all manner actionum voluptificarum in se.

His other case is that of a woman of thirty-six who, although married, indulged in abusing her brother, a boy of eighteen. The same woman was otherwise abnormal, suffering from the anomaly known as exhibitionism, which is seldom found in women, except among the insane in asylums. She often exposed her breasts from the window to attract men.

In another case of the same author, a mother, thirty-nine years of age, practised incest with her own son and ab eo comprehendit.

Tardieu cites a case of a woman whose victim of criminal attack was no other than her own son, a boy of nine years of age.

Paraesthesia sexualis covers all possible forms of perversion or perversity of sexual feeling and sexual activity.

Perverse sexual activity with normal feeling and inclination is present in the anomalies, masochism, sadism, fetichism, and exhibitionism.

Masochism.—One of the most peculiar phenomena in the perverse vita sexualis is met with in patients with a desire for unlimited submission to the will of a person of the opposite sex. This anomaly was named masochism by Krafft-Ebing after Sacher-Masoch, whose romances have as their particular object the description of this perversion. Schrenk-Notzing recommends the name "Algolagnie." The distinguishing symptom of masochism is the wish of the patient to suffer pain at the hands of, and be subjected to force by the beloved person, to be this person's complete slave. This mixture of pleasure and pain is one of the most peculiar and remarkable psycho-sexual anomalies. Pain, whether real or imaginary, becomes here a source of pleasure. Whether the subjection is expressed merely in symbolic acts or whether there is absolute desire to suffer pain at the hands of the beloved one, is a matter of subordinate importance. The characteristic of the perversion of masochism is that pain and submission, which to the normal individual causes a certain degree and anguish, are in these patients turned into a source of lust.

The submission to pain or subjugation in itself is in no wise pathognomonic of masochism. It may not be pathological at all. Even entire sexual bondage is not, properly taken, pathological, if it be only the means of obtaining or retaining possession of the coveted person. It is not perversion, if fear of losing the companion and the desire to keep him or her always amiable, content, and inclined to love, are the motives for submission. The henpecked man is not a pervert. It is not abnormality, but cunning if, to satisfy selfish desires, the person in subjugation performs acts of bondage at the command of the ruling individual, but in its innermost is rebelling against this enforced slavery. Sexual bondage becomes pathological only when in itself the loss of all independent will-power and the unlimited submission awaken lustful sexual feelings, and this submission is hence desired. It then represents a pathological degeneration.

In masochism the motive, underlying the suffering of the person in question, is the charm afforded by the tyranny in itself. The acts performed at the command of the ruling person are an end in themselves. The very acts of tyranny are the immediate object of gratification, not the concubitus that may be received as a recompense. The idea of being treated as by a master, of being completely and unconditionally subjected to the will of the lover, of being humiliated and abused by him or her; this idea in itself is colored by lustful feelings.

The masochistic man has a perfect longing for subjection to any person whatsoever, especially to a woman. He craves to be dominated, controlled and abused by somebody. He is not fastidious in his choice. He revels in the thought of subjugation, without inclination to a particular woman. The following cases will serve as an illustration of these types of patients.

A man of forty, happily married, father of three children, college-bred and wealthy, was as a child already often punished for his cruelty to small animals. He would delight in tearing out the wings and cutting off the heads of flies. Later when he attended school he found great pleasure when he could see boys whipped.

At the time of puberty he began to practice flagellation upon himself. These practices induced ejaculation and orgasm. Towards the end of this period he began sese stuprare manu but he could not find any satisfaction except he imagined himself being whipped by a young woman in nudas nates.

For the last ten years habet meretricem in a luxuriously furnished apartment whom he visits once a week and whose duty it is to flog him in nudas nates until the skin is covered with bloody weals. At this moment ejaculation occurs. Thereupon he dresses and leaves the woman. He never has any concarnatio cum ea.

A similar case has been described by Pascal. A man forty-five years of age was used to visit regularly a priestess of the Venus vulgivaga, whom he paid ten francs for the following services:

While the windows were darkened, by letting down the blinds, the girl had to undress him completely. She then bound his feet and hands, hoodwinked him, and in this helpless condition led him to a lounge where he remained lying for about half an hour. After this time the girl loosened his fetters. He then dressed and left her satisfied.

The following case, similar to the author's first one, is worth recording for the pronounced masochistic imagery. A young married man of thirty-five, father of two healthy children, visits regularly once a month, for the last ten years, fornicem. There he picks out pulcherrimam puellam to give him a flogging in nudas nates. This procedure gives him satisfaction. He never has any carnal connection with the woman. His relation to her is that of the slave to the mistress whom he would not dare to touch even in his imagination.

During his childhood he had quite remarkable masochistic ideas, which, however, have never been put into effect by him. As a small boy he loved to see animals or children whipped. At the time of puberty he began manu stuprum and during these acts he revelled in his imagination in scenes of cruel subjugation. He imagined lying on his abdomen, and a pretty, very strong girl applying a cane or whip upon his naked back and nates. Post castigationem, puella, induta solum in interula, ponente in pectore suo pedem nudum, quem vehementissime osculat et gratias puellæ agit pro castigatione. Nonnunquam imaginabatur puellam in pectore suo sedere, capite inter puellæ femora ita, ut vulva tangeret os suum. Tum linguam suam in vaginam intromisit, labia minora suxit et clitoridem puellæ lambit. Denique anum osculavit.

The last action in his fancy is symbolical of the highest degree of humility, which does not shrink back even from the loathsome and disgusting, but on the contrary, considers it a high honor and favor to be allowed to approach even this unaesthetic part of the human anatomy. The anal kiss, for that reason, played a prominent rôle in the ceremonies of the witches' vigil. The anal kiss is well known in fornicibus, frequented by masochists. In men every masochistic desire is at once recognized as pathological; in women the dividing line between the normal and pathological masochistic tendencies is not so easily determined.

It is entirely within the physiological limit that playful taps and light blows should be taken by the woman for caresses. "Like the lover's pinch, which hurts and is desired," says

Shakespeare. In one of the letters of Abélard to Héloïse, the teacher writes to his pupil and mistress: "Verbera quandoque debat amor, non ira magistralis, quaeque omnium gaudiorum dulcitudinem superarent." Subordination to a certain extent is quite a normal manifestation in the loving woman; with her it is a physiological phenomenon. It is the subordination of weakness to strength. A certain amount of subordination depends upon the woman's passive rôle in procreation. The aggressor always controls the subjected in love as in war. The element of pleasure found in passivism and ideal submission is, therefore, peculiar to the feminine sex. The custom of unnumbered generations also has given her an instinctive inclination to voluntary subordination.

Ideas of submission are, therefore, in the woman normally connected with the idea of sexual relations. They form the harmonies of the tone quality of feminine feeling, says Krafft-Ebing. We women, says Schiller, can only choose between ruling and serving, but the highest pleasure power affords is but a miserable substitute if the greater joy of being the slave of a man we love be denied us. Goethe's Dorothea says: In time shall the woman learn to serve in accord with her destiny, for only by serving she finally gains the reins and the power that is rightly hers in the household. In fact, intelligent women have scant respect for slavish men, and exaggerated gallantry is distasteful to them.

A moderate degree of submission to the wishes and the will of the man she loves is, therefore, characteristic of the feminine nature and is not abnormal. Many a young woman worships her husband and wishes nothing better than to kneel before him. This is done because her husband means for her the whole sex and his importance to her becomes very great. But in masochism there exists the desire to be subjected and abused by any man without any inclination to a particular object of love. A further pathognomonic symptom of masochism is that, as a rule, the girl begins to dream of subjugation at a time when she is yet too young to have any perception of love.

The best examples of female masochism are given in Krafft-Ebing's two cases.

The first case is of a girl, twenty-one years of age. From her earliest youth she fancied herself being whipped. She simply revelled in these ideas and had the most intense desire to be severely flogged. This desire originated at the age of five when a friend of her father laid her playfully across his knees, pretending to whip her. Since then she had longed for the opportunity of being whipped. To her great regret her wish had never been realized. She imagined herself absolutely helpless and fettered. The mere mention of the word cane or whip caused her intense excitement.

For the last two years she associated these masochistic ideas with the male sex. Previously she only thought of a severe school-mistress or simply a hand. Now she wishes to be the slave of a man she loved. She would kiss his feet, if he would only whip her. She imagines herself lying before the man of her fancy; he puts one foot on her neck, while she kisses the other. In the meantime she revels in the idea of being whipped by him. She takes the blows as so many tokens of love. She fancies him first as being extremely kind and tender and then, in excess of his love, he beats her. She also fancies that beating her for love's sake gives him the highest pleasure. She often dreams that she is the beloved man's slave. The patient never understood that these manifestations were of a sexual nature.

The second case is that of a woman, thirty-five years of age, of a greatly tainted family. For some years past she had been in the initial stage of paranoia persecutoria. This sprang from cerebral neurasthenia, the origin of which was found to be sexual hyperexcitation. Since her twenty-fourth year she had been given to manu stupro, the result of a disappointment from a broken engagement. To appease her intense sexual excitement, she began the practice of manu stuprum and of mental erethism by fancying herself to be in concarnatione.

The story of her youth reads as follows: At the age of six to eight years she conceived the desire to be whipped. She had never been whipped nor present when others were thus punished. Hence she cannot understand how she came to have this strange desire. With the idea of being whipped she had a feeling of actual delight. She pictured in her fancy how fine it would be to be whipped by one of her female friends. She never had any thought of being whipped by a man. She revelled in the idea only and never attempted any actual realization of her fancies, which disappeared after her tenth year of age.

Here we have a young masochist whose ideas of humiliation are associated with her own sex. The reason for the patient's fancy for female friends lay in the fact that the masochistic desire was present in the mind of the child before the psychic vita sexualis had developed and the instinct for the male awakened.

Had the desire lasted until puberty the association of these ideas with the male would have been established.

The ideas of humiliation of the masochistic sufferers are in the beginning often associated with their own sex. Not that they are in any way homosexual at the same time, but because genuine, complete masochism, being a hereditary taint, the feverish longing for submission begins in early youth at a time when the child is as yet unconscious of the difference of sex.

Sometimes the masochistic tendency is not fully developed. The desire to suffer pain at the hands of the lover has only the end in view to increase the natural libido in congressu.

One of the author's patients, a sexually hyperaesthetic woman of thirty years of age, who always had a supply of lovers besides her husband, found great delight in jacendo nuda in genibus amati et ab eo verberata in nudis natibus. When first told about this peculiar desire, the author attributed this desire to her natural hyperexcitation. In this state every impression, produced by the consort, independently of the manner of its production, is per se attended with lustful pleasure. But later on, when he learned that she found more satisfaction in concubitu if preceded by such a spanking, and that the husband often had to gratify her in this manner even in the middle of the night, there was no doubt that hers was a case of a psychical anomaly in which the sexual instinct was partly made insensible to the normal charms of the consort. Her perverse desire was, therefore, of a masochistic nature.

Of the same masochistic nature was the frigidity of the Duchess Leonore Gonzaza of Mantua. Aloisia Sigea says that her frigidity could only be removed by a flaggelation by her mother ante coitum: "Virgis Leonora, parentis suae manu ad hanc diem nullam ex Venere ceperat voluptatem. Hoc vero temporis momento vehementissime mota est, lacessiti iterum verberibus lumbi, clunes et femora ad venerem incensi."

Generally, female masochistic patients are unconscious of the abnormality of their desires and never come to the physician's office. Their pathological condition is only accidentally discovered, when complicated with other anomalies.

It may be also noted that the courts of justice never or very rarely have any dealings with cases of masochism, whether in men or in women, as may happen in sadism. The patient will never go so far in his or her perverse desire for suffering that the injury inflicted may become criminal. For the extreme consequences of masochism, such as murder and serious injury, as sometimes found in sadism, are avoided through the instinct of self-preservation.

Sadism.—While masochism is a pathological growth of specifically feminine mental elements, where the patient finds delight in suffering pain, in sadism the patient seeks lustful excitement in inflicting pain. Sadism hence represents a pathological intensification of the masculine mental character. Sadism is so-called after the Marquis de Sade, who during the French Revolution devoted himself to the writing of obscene books which had lust and cruelty for their theme.

Sadism is characterized by the impulse to cruel and violent treatment of the opposite sex and the coloring of the idea of such acts with lustful feelings.* It is hence a non-feminine trait and is less frequently found in women than in men. Woman's modesty causes her to keep herself on the defensive until the moment of surrender, while under normal conditions man meets with obstacles in his wooing which it is his part to surmount. He is aggressive, and aggressiveness is closely related to the infliction of pain. It affords men great pleasure to win and conquer women. Nature has given the man for that purpose strength and combativeness. In sadism this aggressiveness is intensified and excessively developed. The patient is dominated by the wish to subdue the object of his desire with cruelty.

Bain explains this love of inflicting cruelty as springing from the pleasure the individual finds in the knowledge of the power and domination it has over the maltreated mate.

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* It is nowadays the fashion of sex-determinism to attribute every human emotion or its anomalies to sex. Thus not only cruelty connected with sexual activity is termed sadism, but every kind of cruelty is imputed to sadistic emotions. When the Spanish nations in Europe or America love to see bull-fights and thus enjoy cruelty, inflicted upon animals, these sex-determinists at once attribute this love of cruelty to the sadistic nature of the Latin and his descendants. This averment has as much right to make claim upon our credulity as the assertion that when an infant falls back satisfied after nursing at its mother's breast, this satisfaction is of libidinous sexual nature. These singular saints see sex everywhere, nothing but sex. No wonder that such claims are repudiated by the logical mind. It is such exaggerations which tend to bring the best teachings and theories into discredit.

The need of the subjugation of the consort forms a constituent symptom in sadism and may be intensified to such a degree that the patient will not shrink even from murder. Sadism is hence mostly found in men, although in rare instances it also affects women.

The anomaly of sadism shows different degrees of intensity. The first degree represents Platonic sadism. The patient does not go any further in his abnormal desires than to commit violent acts in his phantasy only or to draw and paint scenes of violence or to describe such scenes in verse or prose.

In the second degree the patient seeks to satisfy his abnormal impulse by striking light blows, or by biting and pricking different parts of the mate's body.

In the third degree of sadism serious wounds are inflicted upon the mate. The patient does not shrink back from mutilating the body of his victim or from committing murder.

The fourth degree shows the most abnormal enormities of cruelty, such as emboweling the victim or the ablation of its genitals, evisceration, dismembering the victim, sucking its blood or devouring its flesh.

Cases of Platonic sadism are very frequently met with in all classes of society. But since the patients do nobody any harm, such cases never come to the notice of the judge or even of the physician, and are hence never recorded. They are discovered in the course of the anamnesis, at the examination for some other anomaly.

One of the author's patients who was suffering from psychic impotence, a talented painter, in his leisure hours, while sitting in the beer-garden or while conversing with his friends, used to draw on pieces of paper horrible scenes of war and murder, of wounds and blood. When asked about this peculiarity, he confessed that in his imagination he spanks, whips and lashes women until they bleed.

Sadistic acts of the second degree sometimes come to the notice of the physician, when he is called upon to treat the wounds inflicted by the patients.

The author was once called upon by a young bride to be treated for a wound in her left breast which was inflicted through the bite of her husband in the bridal bed, at the acme of his orgasm. It took several weeks to cure this love-bite.

All such acts of the two first degrees still stand on the border-line of the normal and pathological. The acts of the last two degrees are, as a rule, only found in psychopathic degenerates. The best example of sadistic acts of the third degree is found in a recent celebrated murder case in New York city.

The patient has been twice tried for murder and has been sent to an asylum for the criminal insane. Playing the rôle of a theatrical agent, the patient used to lure young girls to his apartment by advertisement and then gratify his abnormal desires by subjecting the innocent girls to flagellation. He would sometimes have eight to ten girls in the dining-room of his boarding house and would beat one with a whip. The landlady saw poor young girls all welts and bruises from these cruel whippings. On one occasion, she found a girl of fifteen years of age in his room, whose clothing was torn and arms cut from the maltreatment. The wealthy degenerate then paid these girls hush-money to keep quiet. All these facts are in the records of the Supreme court where a habeas corpus order was argued.

An example of the fourth degree of sadism is the celebrated case of Nathan Schwartz.

On July 6, 1912, the patient, a former prize-fighter, twenty-three years of age, accidentally meets with a girl, only twelve years of age, but unusually well developed. He accosts the child and lures her to his father's flat. There he chokes her to insensibility, undresses her, except to her union suit, and carries her to the roof of the house and hence down to the bath-room of a vacant flat. There he makes twenty jabs in her back with a knife, slashes her throat and forearms and stabs her in the heart. The union suit had forty-one rents, all made by his knife. He then puts her into a soap box where she was found by the police. Twelve days later the patient committed suicide, while the police was still looking for him.

This case may throw some light upon the brutality of the prize-fight. The study of the psychology of the votaries of this brutal sport may lead to some important discoveries. Some sadistic trait may be discovered in every one of these fighters, showing that it was not their profession that made them brutal, but that on account of an innate cruelty, they chose the cruel profession.

Another example of the fourth degree of sadism is the case reported by Boas (Archiv f. krimin. Anthropologie und Kriminalistik, v. 35, p. 195).

A nine-year-old girl is lured by a shoemaker into a cellar. There the patient abuses and kills the child by choking her with a pillow. The murderer thereupon thrusts a cane into the child's vagina, which perforates the posterior vaginal wall and penetrates into the bowels.

Such extreme cases of cruelty as the last two are never found in sadistic women, at least none are on record. The woman playing the passive rôle can naturally have no use for a dead mate. She needs an active live one. Hence only the first three degrees are found in women.

Moraglia claims that some women's features manifest cruelty during conjugation. At the beginning of the orgasm the face becomes distorted, and by showing her teeth such a woman assumes a certain ferocity of expression that is sometimes frightening.

One of the author's patients, a woman of twenty-six years of age, mother of two children, would take on a cruel look at the height of her sexual excitement immediately before the orgasm. This frightened the husband so that he sought medical advice. She would also grasp with her teeth her consort's lips and tongue and bite them.

Slight sadistic features are, therefore, not uncommon in women. Especially in modern times, with the increasing effemination of men and the corresponding masculination of women. the aggressive woman is not so great a rarity. The biting and scratching of the companion during sexual excitement is, therefore, not uncommon and falls yet within physiological limits. But when the individual is driven to whip, pinch and prick the body, or, particularly the genitals of her companion, in the blind impulse to satisfy sexual desire, such expression of gratification does not correspond with the natural purposes, and the acts become perverse. Such uncontrollable emotions may even lead the individual to homicidal thoughts.

Phylogenetically it is significant that sadism is found even among the lower female animals. At the time of sexual union, crabs tear off limbs from the bodies of their consorts. Spiders often bite off the heads of their mates. It is the male spider who impregnates the female at the risk of his life, and sometimes perishes in the attempt. It is the male bee that after conjugium with the queen falls dead from the fatal embrace, leaving her to fling aside his entrails and calmly pursue her course. Sadism may, hence, be considered a kind of atavism. It shows man to be, as Schopenhauer puts it, in reality a wild, cruel animal. We only see him in a tame state, which we call civilization.

In history it is known that not only the degenerated Caesars, like Nero or Tiberius, took great pleasure and delight in having youths and maidens slaughtered before their eyes, but the same is also reported of women, who did not shrink from committing sadistic acts. Valeria Messalina and Catherine de Medici found great pleasure in having the ladies of their courts whipped before their eyes. Branton relates that Catherine loved to whip with rods the prettiest ladies of her court only to satisfy her lust.

Among the cases reported in recent medical literature the case of Krafft-Ebing is remarkable.

This author saw a man with numerous scars and cuts on his arm. Every-time, the man explained, he wished to approach his young wife he first had to make a cut in his arm. She would then suck the wound and during this act become violently excited sexually.

Blumroder saw a man bitten in the breast by his consort during conjugation in the great sexual excitement at the acme of libido.

One of the author's patients, a lady of good social standing, thirty years of age, took great delight, while sitting on her consort's lap, in biting the lobes of his ears or his arms, until he screemed with pain. He always carried marks of her teeth on his body. Post initum the face of this otherwise pretty woman became distorted. She lay for some time with open mouth, showing her teeth, and her face assuming an ironical, cruel expression.

In Moll's case absolute frigidity is combined with sadism. The woman, twenty-six years of age, has been married for eight years and has one child. She presents signs of hysteria and neurasthenia. She never had any desire congressionis and until her marriage remained ignorant of any knowledge of sexual matters. Initus to her is not only no pleasure but on the contrary a distasteful act, and the repugnance of it has constantly increased. She can not conceive how the lumbus can have anything to do with love. She loves her husband and finds decided pleasure in kissing him. But while kissing him she experiences great lust when allowed to bite him. She would find the greatest pleasure if she could so bite him that his blood would flow. She was better satisfied, if instead of having commixtio she was bitten by her husband and allowed to bite him. When her biting caused her husband too much pain she regretted the act.

A few years ago the author treated a patient, a French lady of thirty-five years of age, who had normal genital organs and was otherwise well, except that she was laid up in a hospital in Paris for eight weeks with rheumatism. She found great delight in having her consort sugere et osculare mammas. She always requested him to continue this practice for a considerable length of time. At the height of the orgasm in complexu venereo, her face becomes distorted by ferocity, taking on a cruel look and showing her teeth. At the same time she has spasms of the muscles of the back, by which the entire body is bent backwards, the spinal column forming a convex arc at the anterior aspect, the veritable opisthotonus often seen in grand hysteria. After the paroxysm she invariably tries to choke her consort, but desists from her intent before she has done any real harm or having caused him any real pain.

Hausler reports the case of a pregnant woman who had a great desire for her husband's blood. Several times, while he was asleep, she stabbed him and sucked his blood.

In Kiernan's case the patient would hack herself all over her body with any instrument she could conveniently lay her hands on, not for suicidal purposes, but because she experienced a fascinating pleasure whenever she drew blood.

Here is a case of pleasure in cruelty, directed against the patient's own person.

Fetichism.—The word fetichism denotes the condition in which an object by virtue of association with sentiment, personality, or ideas exerts a charm. Erotic fetichism makes an idol of physical or mental qualities of an individual of the other sex or even of objects used by this individual. Erotic fetichism is physiologic in nature. Hence pathologic fetichism is generally, like masochism and sadism, not so easily diagnosed. Sometimes it is almost impossible to define sharply the beginning of the perversion. Fetichism of a considerable high degree is found in normal love as well. The preference for some particular physical or psychical characteristic in a person of the opposite sex is not pathological. The breasts and hips of a woman are not seldom made the object of a fetich, still this fact does not denote pathological fetichism. One man may be charmed by the sweet voice of his beloved, another man is raving over her soft blond hair. Some man is enchanted by the delicate white arm, another is enraptured at the sight of her dainty foot, or is fascinated by the fairy-like nimble gait of his girl and sobs out of excitement when inhaling the sweet odor of her hair. Many a girl becomes extremely excited when kissed by mustached and bearded lips, while a smooth face leaves her cold. Another girl is thrilled when looking into the serious, thoughtful eyes of a man.

Hence the enthusiasm extended to certain portions of the body or to articles of attire, still lies within the limits of physiological fetichism, if the awakened powerful emotions are associated with a certain beloved person. When the royal singer in the Bible (Solomon's Song, chap. 4) extols the dove's eyes of his bride and praises her comely speech, when he compares her hair to a flock of goats, her teeth to a flock of shorn sheep, her lips to a thread of scarlet, her temples to a piece of pomegranate, her neck to the tower of David, and her two breasts to two young twin roes; when he tells us that milk and honey lie under her tongue and that the smell of her garment is like the smell of the Lebanon, no one would declare him for that reason a degenerate fetichist. The sweet, red, coral-like, quivering, laughing lips of the mother of the human race have been extolled in verse and prose since the dawn of history.

Hence if certain parts of the body of a certain person or certain pieces of its clothing are worshipped because they arouse strong sexual emotions, this fact, as such, does not prove pathological fetichism. It may still be normal. But with the normal individual the main attraction is after all the man or the woman themselves with their respectively primary and secondary characteristics. Every part of the body excites and even the clothes that may cover the part. But there must be a personality behind these clothes or such parts. When, however, the stimulation emanating from these parts or their coverings is entirely independent from the personality, when the fetichist abstracts the part from the whole or the clothing from the wearer, then such emotions become pathological.

In pathological fetichism the creation of lust is effected through a certain part of the body or through a certain piece of clothing of the other sex without any reference to any personality. The fetich creates tumescence which may lead to the desire of effecting detumescence either concarnatione aut stupro manu. Not seldom the libido enjoyed by the fetich affords the patient complete satisfaction and nothing more is sought or desired. In the latter case the anomaly is complete. The more the normal desire concubitus recedes, and the fetich becomes the only aim, the more the fetichistic desire becomes pathological. This pathological condition, wherein some part or physical peculiarity of the person or a part of its attire is the object of erotic desire to the exclusion of everything else, is oftener found in men than in women. Fetichism in men often reaches the extremes in its pathological aspects. The patient goes sometimes so far in his fetich-worship of women's hair as to stealthily cut off tresses on crowded streets, or his fetich for women's handkerchiefs leads him to become a thief.

The following case offers a very good illustration to which extremes the fetichist may go:

A man of thirty, married, father of two children, gets peculiar attacks every two to three months which generally last no longer than three to five days. During this time he has the irresistible impulse se sturpare while fondling a woman's handkerchief. His desire for procuring women's handkerchiefs is so strong and irresistible that he steals them whenever opportunity is afforded. In this way he accumulates hundreds of handkerchiefs during the three to four days of each attack. After the attack is over he destroys the ill-gotten articles. He is very unhappy and miserable over this anomaly. He is constantly in fear that some day he might be caught and thus cause a scandal which will disgrace his prominent family.

Dühren relates the case of an Englishman who kept up pulchram puellam for the following purpose: At certain hours of the day she had to undo her hair so that he could run his hands through them. This action gave him the highest libido.

In Blinet's case a young man becomes sexually very excited at the mere sight of the pretty hand of a woman.

The author once treated a student who, while separated from his girl, would take along her petticoat with him and would place it under his pillow when going to bed at night. Otherwise he could not fall asleep. A few years later he died in a sanitarium from an abscess of the brain.

A man, thirty-five years of age, married, father of two children, as a very young boy, saw his governess taking off her shoes and making a few steps in her stockings. Since then he gets excited at the sight of women's stockings. When once in a department store, he saw a woman in her stockings trying on a new shoe, the excitement caused ejaculation and orgasm. At puberty he began to practise stuprum manu. During the practice he always managed to handle a woman's stocking. He assured the author that even the stockings in the store windows are able to excite him sexually.

In another case a young man of twenty-five saw as a child the servant-girl of the family washing her feet. Since then he gets excited when he happens to see pretty naked feet of a woman. He has then the irresistible impulse contrectandi et osculandi eos. He is unable to go bathing at the seashore; for some fair bather's feet may provoke in him the most violent desire to touch and kiss the same. Sometimes he visits fornices, ubi puellam pulcherrimam pedum eligit who has to take off her shoes and stockings so that he may fondle and kiss her feet. He never has any other carnal relations with her.

The perversion of fetichism is, like sadism, a rare anomaly in women. In most cases recorded, the woman, as a rule, makes a fetich of the entire person, not of one of its parts or of its clothing. Still there are some cases of fetichism even among women where the fetich is directed toward articles of attire.

The case of a young woman, twenty-one years of age, came under the author's observation wherein the patient, whose lover died several years previously, kept for years thereafter his drawers under her bed-pillows Otherwise she could not find the desired sleep. At times she experienced great sexual excitement when fondling them.

In Howard's case of a woman thirty-nine years of age, the patient stole a pair of trousers of a certain man and by fondling them lovingly induced orgasm.

Howard relates of another case of a young woman of twenty-seven years of age, of a good family, who up to the time mentioned had had undifferentiated sexual feelings. At a summer resort, she met a man who was very attentive to her in an upright manner. The first evening she met the man, he unconsciously displayed a portion of the garter that held up his silk hose. At the time the patient simply noticed the carelessness of the act and had no other feelings in the matter.

Upon her return to her home, there began for the first time in her life distinct, clear and culminative erotic dreams. These commenced by subconscious visualizing of the blue garter. The association of the garter with the night reveries increased to day ideation. One day the patient went into a shop to buy a present for a friend and, on the counter, saw an exact duplicate of her fetich. It was instantly appropriated and the patient went immediately to her bed-room, where she gave way to the effect the fetich had upon her. She soon found herself a victim of fetichistic manu stuprum. This was never practised without the psychical aid of the garter, and to have the act culminate satisfactorily she must have a new garter each time, which must be attained unseen surreptitiously. A garter purchased would have no effect upon her sexual nerves.

The most remarkable cases are those of urolagnic and coprolagnic fetichism, almost exclusively found in men, of which Burton says: "Immo nec ipsum amicae stercus foetet." But occasionally such cases are also found in women, as proven by the case reported by Magnan.

The patient, a young girl of eighteen, of good intellectual development, but of alcoholic heredity, seduced a boy younger than herself ad stuprandum mutuum. On one occasion, lying on the ground et tollens vestes petivit eum ut commingeret in eam.

Moraglia relates the case of a beautiful woman, eighteen years of age, who, married about a year, experienced only very little libido in initu et præferrebat stuprum manu. She became highly excited by the odor of fermented urine. So strong was this fetich that when she passed a street urinal she was often obliged to go aside se stuprare manu. Once she went for this purpose into the urinal itself and was almost discovered in the act. On another occasion stuprandum ei manu in ecclesia. Her perversion caused her much worry because of the fear of detection. She preferred, when she could, to obtain a bottle of urine, which must be old and of a man's, and to shut herself up in her room, holding the bottle in one hand and repeatedly se stuprare with the other.

Such cases are exceptional in women. As a rule, fetiches of women do not relate to inanimate objects or to certain parts of the body, but to the whole individual. In such cases an impulsive desire complexus venerei with a certain man imperatively demands gratification.

In Magnan's case the young woman, mother of three children, told her husband frankly one day that she was in love with a certain other man and that she would kill herself if her relations with him were interfered with. She promised to return to her husband and children after six months if only permission were given her to live with this man for this period in order to quench the fire of her passion. As she was then, husband and children had no place in her heart.

In another case of Magnan's the patient, a woman twenty-two years of age, mother of two children, one day met a boy of thirteen, a pupil of the public school, and immediately fell in love with him. Driven by an irresistible passion, she put all modesty aside and asked permission of the boy's parents conjungendi cum puero. By way of reply, the family promptly drove her from their house and broke off all relations with her. The patient then passed her time before the school of her beloved boy, watching for the opportunity to see him and speak to him.

When a sexual preference has reached such a degree of intensity and power, the condition is of a pathological nature.

While the pathological condition lasts, there is absolute indifference and even hatred for husband and children, if the woman happens to be married. She jeopardizes the dignity of her wife- and motherhood in order to satisfy her desires. The unmarried girl of the best family elopes with her father's coachman, the crown-princess of an important state elopes with the teacher of her children and sacrifices her future and her family's standing and reputation in the quest of gratification of her sexual impulse. The man exercises over her a fetich-like charm, which is entirely out of proportion with the normal attraction of sex. When a cultured woman like the princess Chimay leaves husband and children, abandons her refined associations, gives up her exalted position in society, so dear to the feminine heart, and marries an ignorant gypsy, such an action transcends the limits of the normal love-charm.

When the fetich takes possession of the patient she generally becomes sexually frigid toward all other men except the fetich.

Krafft-Ebing records two cases, where there was absolute impotency of experiencing libido and of voluptas toward the husband, while the mere touch of the beloved man's hand produced orgasm, and commixtio with him the acme of pleasure.

Such phenomena can only be explained by the fetich-like charm the lover exercises over the patient. She is not suffering from sexual hyperaesthesia, for she is indifferent toward any other man except her fetich. She is not a libidinous Messalina, for she is the mistress of one man only, and her intercourse is strictly monogamic. On the other hand, the irresistibility and impulsiveness wherewith the patient expresses her desire prove that she is not attracted by the normal charm that love generally exerts.

Exhibitionism.—The patient suffering from the perversion of exhibitionism finds sexual satisfaction by exposing virilia aut muliebria to the sight of persons of the opposite sex. Sometimes the exposure is preliminary to or associated with stupro manu.

The impulse of exhibition is, as a rule, sudden and irresistible. At the sight of an individual of the other sex, the patient is suddenly seized by the unconquerable desire to expose pudibilia, even if the patient happens to be in the street or in a public garden. If the patient tries to oppose the impulse, he is generally seized with a feeling of anxiety and fear, of oppression in the chest and with palpitation of the heart.

Ch. Laseque (Union Médicale, 1877, p. 709), who first named this anomaly "exhibitionism," remarks that the exhibitionist finds enough pleasure and satisfaction in this platonic manifestation and does not look for more direct relations with the person to whom he shows virilia sua.

The cases of exhibitionism, says Krafft-Ebing, thus far recorded are exclusively those of men who ostentatiously expose virilia sua to persons of the opposite sex, and whom in some instances they even pursue, without, however, becoming aggressive.

The following few cases of male exhibitionism may serve as illustrations of this strange anomaly:

George Verret (Annales Médico-Psychologiques Séc. 101; 1912, p. 554) reports the case of a physician who, on different occasions, exhibited virilia sua before women and children. At these exhibitions mentula remained invariably in a flaccid condition. Sometimes he stood before the window of his bed-room and exposed his virilia to young girls who lived in an opposite house, who happened to be at their window. At other times he exhibited his organs in public and private gardens. At some occasions he showed virilia sua to his female patients in his office. The doctor was tried, found guilty and sent away to the penitentiary for three months.

The following case, observed by the author, is remarkable on account of the prominence of the patient. One of the most prominent gynæcologists of a certain city, occupying a chair at the medical school, after the examination of a young married woman, resolvit bracas et mentulam protrahens posuit in manibus mulieris.

This sudden exhibition took the young lady so by surprise that she was completely stunned and could not utter a word. When she came to the realization what had happened, she gave one scream and left the room, leaving the professor still standing virilibus expositis in manibus suis.

Before going home, the young lady immediately called upon the author, who had sent her to the professor, and told him what had happened. She was advised not to tell anybody, not even her husband, about the disagreeable affair until the author had communicated with the professor. When the latter was called up by telephone, he immediately hastened to the author's office and cried and begged the author to exert his influence with the young lady not to expose him and ruin his entire career. He excused himself, that being abstinent, the examination of the beautiful young woman excited him so that he did not know what he was doing.

The young modest woman who belonged to a very prominent family was shown that if the affair became public it would raise a public scandal and would expose her to the jokes and witticisms of the profanum vulgus, and that her husband in his rage may commit some rash act which would bring him in collision with the criminal courts. She then consented to keep the affair secret and forget it.

Another case known to the author is that of a man of forty with an hereditary taint, who was always nervous since his childhood. He suffered from enuresis nocturna until after puberty. He began to practise stuprum manu when he was only eleven years of age. At present he shows all the signs and symptoms of hystero-neurasthenia. The pupillary reaction is retarded, there is a fibrillary tremor of his tongue, and when standing with closed eyes there is a considerable tottering. The knee-reflex on the left side is more pronounced than on the right. Very often there is a profuse outbreak of perspiration on the left side of the entire body, while the right side remains perfectly dry. At certain periods the patient suffers also from attacks of anxiety and fear.

One evening, while in a public park, the patient let his trousers fall down, lifted his shirt and exposed his flaccid genitals to several women and girls. The women seem to have considered the affair a big joke and nothing happened to him. But another time se stupravit manu in the presence of two girls in the hall of a fashionable apartment. The frightened girls began to scream, the patient was apprehended and arrested. Through the influence of political friends, the case was quashed.

Another case known to the author is that of a married man of a highly tainted family. His father was potator, his mother hysteric, one sister is epileptic and the other committed suicide. The patient's two children seem to be healthy. The patient often suffers from congestions to his head, headaches and exophthalmus. The knee-reflexes are greatly exaggerated.

On repeated occasions, the patient exposed virilia in parks and other public places before women and girls, calling their attention by whistling. At one occasion he showed virilia to women on the street through the window of his room. At another occasion se stupravit manu under the electric arc-light at night where the women passing on the street could not help seeing him.

Another patient, observed by the author, forty-two years of age, married, father of two children, modest and respectable, was arrested one evening for exhibiting virilia sua before girls passing the streets. He used to hang around girls' schools, following the girls after they used to leave school and attracting their attention ad virilia exposita. At one occasion he ran about in a public park at dusk virilibus expositis. Once when he saw a young woman standing at the window of the opposite house, he immediately exposuit virilia et cœpit se stuprare, standing before his own window so that the young lady was forced to notice him.

The anomaly of exhibition is found almost exclusively in men. It is exceedingly rare in women. The girl's education at home and in school has developed in the woman the sentiment of modesty and chastity in a degree out of all proportion with the same sentiment in men. The woman must be entirely insane before she will expose herself for the sake of lubricity.

For this reason the few cases of genital exhibitionism in women, thus far recorded, were all cases of general paralysis. They are found in asylums for the insane where the patient, during a maniacal excitement, tollens interulam medico præterienti concubitum proponit. Still in some women the hyperexcitation of the sexual desire may be of such an intensity that it will lead to exhibitionism in an otherwise normal individual, as the following case of Ungewitter shows:

The patient, a servant, twenty years of age, quæ præter amatum suum concumbebat filio matronæ sedecim annos nato sæpissime exponebat muliebria in the presence of boys, eight to ten years of age. In the barn or on porches or even in the open field, tollebat vestes et nudam vulvam pueris monstrabat convertens animos dicendo; "Contemplamini hunc locum! Ea est vulva mea. Jam crines ibi habeo; venite et tangite eam!" She never touched the boys nor did she have any carnal relations with them.

The defendant servant was found guilty of attempted offence against morality and was sentenced to two months' penitentiary.

Homosexuality.—The world is governed by certain fixed laws. This must be admitted even by the mechanistic theory of life. In sexual matters the law of sexual-homologous development is almost as binding as the law of gravitation. The cerebral centre of voluptas corresponds with the sexual glands in the inverse sense. The normal inclination of the individual is directed toward the bearer of the glands of the opposite sex. The male is attracted by the female and vice versa.

Every individual being has to pass through all the grades of the evolution of animal life. The remote ancestors of the human race were bisexual. The same bisexuality exists in the embryo, represented by the Wolffian and Müllarian ducts or the bisexual "Anlage." Later in the development, there arises, so to say, a struggle between the male and female elements. When one element has been conquered a monosexual being evolves whose mental inclinations correspond with the sexual glands. The basis for the yearnings and longings of one sex for the other would thus be the desire for perfection, for the completion of those sides of our being which are present in the bisexual "Anlage" or the "ground-work" of sex, but failed in development, and for this reason can not be brought to a realization of ourselves. It is, as if in the accord of our being some tones are kept in suspension and are only allowed to chime in with the tones of the other half. Then, and then only, there is a perfect harmony.

Sometimes, however, functional retrogression or atavistic recurrence into the earlier hermaphroditic forms of the animal kingdom may take place, or traces of the conquered sexuality, at least so far as the mental characteristics are concerned, may remain; and it is these that provoke the manifestations of inverted sexuality. Individuals, thus affected, have a sexually abnormal instinct which is out of harmony with the physical sex and its rôle in the function of procreation. The man thus organized feels utter indifference to women, and conversely the woman to men, but they have a strong preference and pronounced sexual inclination toward their own sex. The man easily understands why a woman should love a man but he can not understand how a man could love a woman. The same is the case with the homosexual woman. She is at a loss to understand how a woman could love a man.

The anomaly of homosexuality is as old as history and was, in fact, oftener found among the ancients than it is nowadays. Plato, in his Banquet, tries to explain the enigmatical manifestation of homosexuality in men in the following poetical way: There is an Aphrodite without an Eros, but there are two goddesses of that name. The older Aphrodite, being the daughter of Uranos, and thus called Urania, came into being without a mother. The younger Aphrodite is the daughter of Zeus and Artemis and is called Pandemonia. The Eros of the former is Eros Uranos, of the latter is Eros Pandemos. Eros Uranos did not choose a female, but a male, as his companion. Hence, whoever is inspired with the love of this deity turns to the male sex.

This Platonic explanation takes no notice of the existence of Lesbian love. His explanation of Lesbianism would have been that Aphrodite Urania did not choose a male but a female as her companion, and the woman inspired with the love of this deity turns to the female sex or Lesbian love. Lesbianism was as much in vogue in Greece in the days of Plato as paederastia.*

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* This Platonic explanation of homosexuality, attributing the anomaly to the influence of a deity, is not quite modern, but it served its purpose at that time. All the modern theories do not do any more. For instance, the theory that men afflicted with an inverted sexual instinct have a female brain and male sexual glands, "anima muliebris in corpore virili inclusa," is, as far as a theory goes, a good enough working theory, but as far as a real explanation of the causes of the homosexual anomaly is concerned, it does not contribute one iota (nor does any other theory the author is acquainted with) to the etiology of the abnormal emotion.

The reason is plain. We can never hope to find the cause of the abnormal emotion before we have first gained absolute knowledge of the nature of normal sex-attraction. Why does the Chilodon need conjugation at definite periods? Why does it not go on dividing and multiplying

The homosexual feeling is an abnormal, congenital manifestation of the cerebral part of the vita sexualis. The essential feature of this manifestation is the want of sexual sensibility for the opposite sex, even to the extent of being inspired with horror by it. This disease must not be confounded with vice. Perversity is not perversion. Sexual acts with the same sex are no proof of the presence of a real perversion. Homosexuality is prevalent in boarding-schools and colleges of both sexes, yet very few or none of these boys or girls are real inverts. Perverse acts occur when obstacles are in the way of natural sexual satisfaction. When the obstacles are removed the individuals return to normal sexual functions.

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indefinitely without conjugation? The answer "protoplasmatic" hunger or "erotic chemotropismus" (erotic chemotropismus is not always the cause of sex-attraction; this clearly shows the infatuation, sometimes met with, of a normal woman with a girl masquerading as a boy, where no spermatozoa enter into the play; on the other hand, normally no chemotropismus seems to exist between the ova and spermatozoa of sister and brother who have been brought up together, while brother and sister do sometimes fall in love with each other if they are ignorant of their relationship) only begs the question. Whence comes this protoplasmatic hunger, whence this erotic chemotropismus? Do these beautiful high-sounding phrases say more than, e. g., a physician's diagnosis "colonic stasis," when the patient complains of constipation. Telling a homosexual man that he has a female brain is telling him what he already knows.

The real etiology of homosexuality must remain unknown, until we know the etiology of sex-attraction, and the knowledge of the "whence" and "why" of sex-attraction is homoiousious, not to say homoousious with the knowledge of the Supreme Cause. Sex-attraction or love is an energizing power, akin to the other great forces of nature or destiny, working to develop the soul of man, and it is futile to pick out one attribute of the divine creative power and speculate over it without the knowledge of the nature of the divinity itself. It is the same mistake Job of old has made.

In this oldest Hebrew drama, the spectators or audience, at the two scenes in Heaven, know that all the calamities, miseries and sufferings of Job were inflicted upon the great sufferer, who represents mankind, to try the constancy of his piety According to human justice Job is innocent. This is Job's claim. His friends try to convince him that he is not innocent, that even by the principles of human justice his sufferings are not unmerited. But they are silenced by Job's arguments. Even the youthful Busite (Cap. xxxii.), emphasizing God's greatness, who must have discovered some hidden sin in Job, although he is not answered by the latter, fails to convince us, for we know about the stipulations between Jehova and Satan.

Then Jehova himself answers from the whirlwind. He does not really answer, he rather asks some pertinent questions. "Have you been present when the foundations of the Earth were laid, when the Stars were born?" If not, how can he, the insignificant pigmy, dare question

The perversity of homosexual acts is very common. Even among domesticated animals it is easy to find evidences of homosexual attraction in the absence of the other sex.

Male dogs, rams and bulls, when isolated, become restless and attempt conjugium together. Male monkeys when long kept away from their females will try conjugium.

Female monkeys behave in a sexual way to each other.

Deville found that female dogs, when isolated, become restless, and when in the state of sexual excitement attempt conjugium. The presence of the opposite sex restores at once normal conditions.

In cows the sexual desire is often directed to the same sex.

Buffon observed that the females of doves or other birds

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divine justice. Since you, Job, have no idea of the nature of the divinity (or God, the author fears to mention the word God lest he may offend the delicate susceptibilities of his atheistic friends who fly into a rage when seeing this word as a bull when seeing a red cloth), how can you know the causes or reasons for his attributes? Divine justice is an attribute of the divinity, and if the nature of the divinity is veiled in mystery, divine justice must of necessity remain unknown to mortal creatures, just as human justice is beyond the conception of the amoeba or of the lion. Divine justice can not be compared at all with human justice, just as the sense of justice of the amoeba or of the lion differs from that of man.

Now, the same questions may still be asked to-day. We must still recognize the incapacity of the human intellect to penetrate the divine plan of the universe. With all our scientific attainments we still are in ignorance about the sources of light. The length of its waves, its celerity is known to science, but where does the Sun come from? When was he born? Who gave birth to him? Science has traced the synthetic nature of the plant, the analytic nature of the animal, but tell us, Job, whence gets the seed the faculty to begin its synthetic work as soon as it is placed in favorable soil?

Here we are silenced like Job of yore and refuse to answer. And we are right. The "whence" and the "why" of things do not lie in the realm of science. Science investigates the "how" and leaves the investigation of the "whence" and the "why" to metaphysics or rather to religion. Even the latter has not yet succeeded to give humanity the irrefutable answer. From the Hindu trinity of Brahm's Trimurti to the Hebrew unity of Jehovah back to the Christian Logos of John, they all tried to answer the question of the "whence" of things, and they must have failed. Otherwise humanity of all climes and of all ages would have had only one religion instead of being divided into innumerable creeds.

As far as the "how" is concerned, such an explanation as "anima muliebris in corpore virili inclusa" is quite a good enough working theory. Inversion would thus be a degenerative phenomenon, the invert representing the sport or the variation.

when set together would soon begin to have conjugium among themselves.

Bailly-Maitre, a breeder of great knowledge, wrote to Girard that the Belgian carrier-pigeons are strange creatures in their manners. Conjugium between males and still more frequently between females often occurs at an early age, up to the second year. Among hens and ducks it has been occasionally observed by the author that the female assumed male sexual tendencies.

Following the example of their animals, savages are extensively addicted to homosexuality.

Homosexuality has been found among almost all the American Indian tribes. In some of these tribes the homosexual practices are a part of their religious ceremonies. For this purpose, a strong man is chosen who jugiter manibus stupratur for hours every day and is also forced to ride horseback in his free time, until in the course of time virilia are degenerated, and he becomes entirely effeminate. He is then dressed in female clothes and made to do feminine work among the women of the village. This androgynos is then used as homosexual pathicus at the annual religious ceremonies.

In Bali homosexuality is common among men and women. The method of gratification adopted among the latter is either digital or lingual, or else by bringing the parts together (tribadism proper).

In Zanzibar the negro women, in addition to tribadism and cunnilingus, sometimes use an ebony or ivory phallus to which not seldom a kind of glans is appended. Some have a longitudinal perforation through which warm water can be injected.

In New Zealand native women were found who practised Lesbianism. Male homosexuality is the custom of the country.

A like state of things was found among the Brazilian tribes.

Eram found homosexuality widely spread among the male population in the Orient. Tribadism is also most common among the young girls there.

Historically considered, homosexuality was frequently practised among the ancients. In Greece, during the period of its highest ethical as well as intellectual vigor, the homosexual tendencies were not only condoned, but even fostered as a virtue, especially among the higher classes of society.

Most of the disciples of the great Greek philosophers were given to homosexual practices. Homosexuality was also very common among the women of Greece. It was widely spread on the island of Lesbos, where the celebrated poetess Sappho is said to have first taught and glorified the practice of tribadism. "Aiunt turpitudinem quae per os agit fellationis opinor vel irrumationis, primum a Lesbiis autoribus fuisse profectam," says Erasmus. From the prevalence upon the island of Lesbos, homosexuality among women is called Lesbianism, while sentimental homosexuality is called Sapphism.

The philosophy of Sappho taught that each sex should restrict itself to its own sex, and perish in the sterile embrace. Omitting the homosexual practice which the sensual Greek poetess could not dispense with, Tolstoy also advocates the extinction of the human race through abstinence in the "Kreutzer-Sonate." Like Tolstoy, the poetess called normal love a weakness and a shame. Her teachings were followed throughout Greece and her colonies, especially by the courtesans, meretrices and dancers at the festivals.

Lucian describes a tribade woman, Megilla, who, living with her friend Demonassa ut maritus maritaque invitat Leænam secum pernoctare. It is her wish not to be designated as a female. She calls Demonassa her wife.

"Μή με καταθήλυνε ἔφη. Μέγιλλος γὰρ ἐγὼ λέγομαι καὶ γεγήμακα πρόπαλαι ταύτην τὴν Δημώνασσαν καὶ ἔστιν ἐμὴ γυνή.

Later on homosexuality was taken up in Rome. Especially during the empire, the homosexual vice flourished in Rome and in its colonies. Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Titus, Domitian, Nerva, Trajan, Hadrian, Commodus, and Heliogabalus all practised homosexuality. Philo Judeus (Opera II, p. 465) says: "Some of the men had such esteem for youthful beauty that they desired complete transformation into females and effected it by castration and amputation of the penis and by dressing themselves in purple garments."

According to Ploss those Roman women, who with the abnormally long clitoris could practise concarnatio among themselves, were called tribades. The fellatores and cunnilingui of both sexes were so numerous in Rome that Juvenal could exclaim: "Oh, noble descendants of the goddess Venus, soon you will not find enough chaste lips to address to her your prayers."

Among the Hebrews homosexuality must have been a very rare occurrence. Possibly because such practices were punished by death. "Qui dormierit cum masculo coitu femineo, uterque operatus est nefas morte moriantur" (Levit. XX, 13). The Bible never mentions these practices to have existed among the Jews.* Lesbianism seems to have been entirely unknown. The Mosaic law is silent about this anomaly. If tribadism were known at that period it is difficult to assume that the law would not have forbidden it, as it forbids bestiality among women (Levit. XX, 15, 16). Still silence of the law is no proof of the non-existence of the crime, for paragraph 175 of the German Penal Code punishes paederastia and bestiality but not tribadism, in a country where there are as many tribade women as paederastic men.

In the Middle Ages paederastia and tribadism were practiced chiefly in France. Paris, says Sanval, was full of Lesbian women. The sister of Louis XV., a prioress, practised tribadism with the young nuns of her convent.

In our days homosexual practices can be found in every part of the world, and are forbidden by law, as far as men are concerned, in every civilized country. Concerning women the criminal code is, as a rule, silent in most countries. The reason for this defect in the criminal laws may be ascribed to the ignorance of the law-making power of the existence of this anomaly. The layman generally does not even surmise its existence. A woman is by nature not aggressive, and the inverted complexus venereus among women is not so easily detected as in men. Women's attachments are considered mere friendships by outsiders. We are accustomed to much greater familiarity and intimacy among women than among men. We are, therefore, less apt to suspect the existence of abnormal passions among women. On the contrary, such friendships are often fostered by parents and guardians, such attachments are praised and commended. They are not in the least degree suspected of being of a homosexual origin. If two men were to lock themselves into a bathroom for a certain length of time, it would appear to us very queer indeed, but we are accustomed to look upon the same action in women as a matter of course.

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* Some of our hyperaesthetic sexologists, who see sex everywhere, try to construe the friendship between David and Jonathan as homosexual love. They find their inspiration in David's lament over Jonathan: "Thy love to me was wonderful, passing the love of women." (II Samuel i, 26.) Whoever can see in this poetical expression homosexuality has very little sense for poetry and a good deal for sex. The Vulgata translates the verse: "Decore nimis et amabilis super amorem mulierum," and then adds: "Sicut mater unicum amat filium suum ita ego te diligebam." This word "diligebam" surely does not sound like homosexuality. Nor does the word ἀγαπή used by the Septuaginta, denote sex.

For this reason homosexuality among women is very seldom detected. Even physicians have very rarely opportunity to learn anything about this anomaly. Entirely normal women are most reticent regarding the manifestations of their sexual life. It is hence far more difficult to gain the confidence of sexually perverse women. Then again, sexual inversion does not render the woman impotent for copulation, so that she needed a physician's advice which some invert male may seek.

There are thus many reasons for the existing ignorance about homosexuality in women. No outsider suspects the hidden meaning of an advertisement worded, e. g., "Wanted by a lady, a lady friend and companion." Yet ninety per cent. of such advertisements are inserted in the columns of the newspapers by homosexual women.

Homosexual perversity.—Homosexual practices have various reasons. From the outset we have to differentiate between perversity and perversion. It is of great importance to have a clear conception of what constitutes an anomaly. What is abnormal, says Ellis, does not, of necessity, mean pathological. Genius and criminality are anomalies, but they are not, for that matter, diseases. Virchow says that an anomaly may constitute a disposition to a disease, but it is not always the disease itself.

The study of anomalies, i. e., pathology, is not the same as the study of diseases, nosology.

In the study of homosexuality we must hence distinguish between perversity and perversion. In perversity the anomaly is not congenital. It develops by degrees at a certain age, sometimes after normal intercourse. It is, furthermore, not permanent or absolute. Affection may return to normal channels at any time. Lastly, perversity is not attended by anything that is irresistible and impulsive, as is the case in perversion.

Homosexual feeling, therefore, means the feeling for the same sex, not the sexual acts with it. The mere homosexual act does not constitute a perversion. It may be called a perverted instinct, for it is directed outside of the limits within which it is capable of serving its natural purpose; but so is masturbation, which is never considered a perversion. An untainted boy or girl, seduced at the beginning of puberty by persons of the same sex to homosexual practices, may continue them later on for want of opportunity for normal intercourse with the opposite sex. But neither the boy nor the girl will become sexually inverted, although it cannot be denied that there are exceptions to the rule. It may happen that a boy chooses a girlish-looking boy and seduces him to homosexual practices, or that a girl selects a mannish-looking female for her friend and suffers herself ut constupretur ab ea. This practice may become deeply rooted in them, and the result may be the incapability of finding gratification in concarnatione. Yet such cases are exceptions. Generally, as soon as the extrinsic influences cease, the seduced individuals return to normal sexual functions.

Necessity.—In the majority of cases men and women resort to the homosexual mode of gratification for "faute de mieux." For that reason homosexuality flourishes chiefly in places where great numbers of males or females are segregated. Among the peasants and shepherds in Switzerland, who live for months segregated in the mountains with no opportunity for natural sex activity, homosexuality is very common.

For the same reason homosexual relationships are very prevalent in boarding-schools, academies and in convents for young girls. In the great majority of cases the tender and demonstrative attachments between two boys or between two girls are of a sensual nature, although they seldom arouse the suspicion of educators or parents.

The boys, as a rule, practise struprum mutuum, but not seldom they are also given to "insertio fascini in rectum," or the real act of paederastia. The stronger boy generally plays the active part, the younger boy is the pathicus; or they often change rôles during the same sitting. Among girls the rule is that the girl of weak sexual instinct is, in these attachments, satisfied with kissing and hugging her female friend, and induces in this way orgasm and even ejaculation. Those girls of a strong sexual impulse are given to stuprum mutuum and cunnilingus, and when the clitoris allows it, resort ad imitationem commixtionis.

Next to boarding-schools and convents, prisons and factories are hotbeds for the practice of paederastia, respectively lesbianism. The young men, respectively the young women, form relationships and satisfy their sexual desires as soon as opportunity offers. Their passions are exalted and they experience all the sufferings of jealousy as in normal love.

All such attachments are dissolved as soon as opportunity for the exercise of normal sexual activity is offered, as the following case of the author shows:

A man thirty years old, healthy, strong, sensual, began se stuprare early in life, when only twelve years old. At the age of fifteen he was seduced by a friend ad stuprum mutuum manu. At this occasion he had his first ejaculation. Since this time he has practised with his school friends not only stuprum mutuum manu but also paedicatio. At the age of nineteen he began to associate with puellae publicae and gave at once up all unnatural practices.

Fear.—Apart from necessity, one of the main causes for perverted homosexual practices among normal boys is the fear of venereal infection. In girls is added to the fear of infection the dread of pregnancy. The majority of such girls eschew men because they fear the shame and the consequences of an accidental pregnancy. An unmarried girl in possession of all her normal sexual desires is, nevertheless, afraid to indulge in normal love affairs as male bachelors do. Hence she looks for a friend of her own sex where no consequences are to be feared.

How the fear of infection by the impure female may be the cause of the transfer of his affections to individuals of the same sex shows the following case:

A young man of twenty-two years of age, strong and healthy, qui magnum mulierum numerum habebat at his disposal and never showed any homosexual tendencies, one day contracted a very bad infection of gonorrhoea, which after a few days became complicated by orchitis and epididymitis and which took eighteeen months to be cured. Since then he is afraid to go near a woman. It did not take very long before he made the acquaintance of a homosexual pathicus with whom he is now living in a bachelor apartment. He assured the author that he will never touch a woman again, except he should get married to a healthy, respectable girl.

Female homosexuality is not seldom caused by the fact that the young girl does not need to fear the opposition of her guardians when choosing a female friend. The companionship of a female friend does not arouse the suspicion of the natural guardians, and the girl is watched less by them. They would never allow their ward to sleep in one room with a man alone, but they suspect nothing if she sleeps in the same bed with a female friend. Thus indulgence with female friends do not offer so many obstacles and entail no consequences. Many a girl is hence induced to transfer her attentions to friends of her own sex.

Homosexuality out of lust.—Another cause for homosexual practices among men and women is lust and lechery. There are individuals whose only aim in life is the satisfaction of their sexual desires. All their activities aim at this end. They sacrifice everything to this instinct. After they have tasted all the varieties congressus normalis, sexual activity with the other sex becomes stale, and satiety ensues. They then feel the need for stronger excitements and stimulations of the diseased nerves and resort to paederastia and lesbianism. The following case will best illustrate this point:

A man thirty years of age, healthy and strong, began se stuprare manu when fifteen years of age but soon gave up the practice on account of the following incident: The beautiful servant girl in the family one evening surprised him in his practices. Ita concitata est

aspectu actionis venereæ, ut se jaceret ad grabatum et incitavit puerum, ut coitum cum ea efficeret. Qua ex die puerum noctu in lectum secum quotidie deduxit, et ambo indulserunt excessibus sexualibus exquisitimis, e. g., fellatio, cunnilingus, mamillae suctus, coitus per anum, etc." After a number of years the girl left the house, and he began to associate with venal women and continued the same practices with the learned priestesses of Venus. By the time he was thirty years old he had tasted all the salacious practices these women are able to teach. Thereupon he turned to homosexuality in the houses for that purpose. There he plays, as a rule, the active part.

The overstimulated women who indulge in homosexuality are chiefly found among the venal class. It is known that lesbianism is very prevalent among the meretrices of Paris. In the relation of the prostitute with men, there is no scope for the exercise of feminine affections and devotions. Hence they resort for that to their female friends. This reason, given by Chevalier, for the prevalence of homosexuality among fornicatrices may hold good in some instances, but in the majority of cases the choice of a female friend for the indulgence of sexual pleasures is actuated by lust and entirely devoid of sentiment. Overstimulation has simply destroyed natural gratification, and artificial pleasures are sought. The following case of Rosse is the best proof of this assertion:

In Rosse's case a young, unmarried woman conceptavit a sorore nupta, quæ commisit simulacrum concarnationis cum ea statim post congressionem cum marito.

Overstimulation and lust are also the causes of the homosexual love affairs observed among women of high society. Friendships between prominent ladies and obscure chorus or dancing girls, or between the prominent female painter and her female model are always suspicious.

Homosexuality as a profession.—The lecherous men and the exclusive ladies often resort to fornices to gratify their diseased desires. In this way they create a certain demand for paederasts and lesbians that has to be supplied. The last part of the army of homosexual individuals is hence recruited from those who practise homosexuality as a profession and for lucre. There is not a large city of any importance that does not harbor such houses filled with males, kept there to satisfy the demand of homosexual men. One-fourth of all the fornicatrices of Paris serve as tribadists for the rich women who patronize fornices.

A man, thirty-two years of age, was treated by the author for gonorrhoea. One day, when wishing to examine the prostate, the author noticed the gaping nature of the anus. The diameter of the opening was about half an inch. Asked about the cause of this opening, the patient confessed that he had just come from a hotel where he served as a pathicus for a wealthy patron and that he makes his living by going from one hotel to another and offering himself as pathicus to homosexual men, who are loathe to visit fornices, populated by males for these purposes.

Rosse relates the case of a meretrix who, from curiosity, visited several women who make a specialty of the vice. By way of experiment, she submitted herself to the lingual and oral manoeuvres of the performance and had such a violent hystero-cataleptic attack that she was a long time in recovering from the same.

Fiaux, in his report to the municipal council of Paris in 1887, made special mention of such a house in the rue de Chabanais, where society women and rich demi-mondaines frequented for the sole purpose of satisfying libidinem cum puellis.

Chevalier says that the kind of meretrices who exploit women may be met with in all streets and boulevards of Paris, in the theatres and at balls, at the races and exhibitions of every kind. The little girls, between the ages of ten and fifteen, who may be seen selling flowers in the restaurants and cafés of Paris, are also, to a large extent, in the service of lesbianism.

All these males and females who offer their bodies to homosexual inverts for hire, are seldom inverts themselves. With them it is only a vice or a perversity.

Homosexual perversion.—The perversion of homosexuality has, as a rule, the force of a congenital phenomen and is characterized by precocity. In normal individuals the sexual instinct, except induced by seduction, does not manifest itself before puberty. The sexual life of the individuals afflicted with homosexual perversion, on the other hand, appears abnormally early in life. The impulse appears at the tender age of five to eight years, and ab initio in a perverted form, without having been brought about from the outside by bad examples or other influences.

The child shows its anomaly in its tastes, sentiments, and occupations. The boy avoids the company of other boys. He shuns their games and plays. He is found playing with dolls, ribbons, miniature housekeeping, etc., in company with girls. He is more particular about his dress, in fact, he loves to be dressed like a girl as long as possible. He likes to occupy himself with girls' work, such as knitting, sewing or crochet-work. The homosexual girl is found in the haunts of boys and competes with them in their games. She neglects her dress and assumes and affects boyish manners. She is in pursuit of boys' sports. She plays with horses, balls and arms. She gives manifestations of courage and bravado, is noisy and loves vagabondage.

Toward puberty the boy finds his sexual inclinations and impulses directed toward men, and the girl hers toward women. The boy feels himself a girl and attracted to men. He forms passionate attachments to boys and idealizes his friends. When he has found a manly friend, he is captivated by his strength and prowess, by his love of adventure, by his courage and by his manly grace and beauty. The passion finds expression in stupro mutuo. The girl, on the other hand, forms passionate friendships with girls, as a rule, older than herself. She idealizes and deifies the beloved friend, and praises her beauty, grace and kindness. Her thoughts are full of the beloved one. She sends her invitations to come and call on her, she writes her poetry, offers her flowers and presents and is capable of every sacrifice for her friend's sake. She delights in the bodily contact with the beloved friend. This passion finds expression in kissing, close embraces and in sleeping together in one bed. She experiences then the powerful feeling of lustful pleasure, which may be so intense that it suggests magnetic currents through her body. Alteri super alteram jacenti tactus corporeus delectationis tremorem inducit. The orgasm is induced quibusdam contrectationibus.

The homosexual pervert suffers from disloyalty and is tortured by jealousy. Tears, despair and anger are as common as in normal love if the friend forms any other friendship, no matter whether with males or females. If the pervert's love be unrequited, he or she suffers the greatest pangs. As a rule, the inverted individuals are fastidious in their choice of friends. Their inclinations favor a certain type of men or women respectively. Once the choice is made they act like passionate lovers. The pervert's modesty finds expression towards individuals of the same sex. The boy is embarrassed in company of young men and likes to show off in their presence, while the most attractive young women leave him cold and indifferent. Their presence is simply ignored by him. The perverted girl becomes shy and confused in the presence of an attractive individual of her own sex, but shows nothing of shyness and the engaging air of weakness and dependence which are the unconscious invitations to them in the presence of men. She feels a pronounced indifference to men.

The erotic dreams of the male pervert turn around males. The autoerotic fantasies are all of men and virilia, while normal individuals in their imagery never think of their lovers' pudibilia. The lustful dreams of the perverted girl contain only visions of females, with corresponding situations. These dreams where only women appear on the scene cause her great pleasure and sometimes even pollutions. In her day-dreams, her fancy pictures muliebria of her own sex.

The homosexual man finds delight in contrectando virilia alterius that is simply incomprehensible to the normal individual. The value he or she lays in contrectando et conspiciendo virilia aut muliebria shows at once the diseased condition. The inverted boy and girl are constantly on the alert for the opportunity to see nude men, respectively nude women. They frequent bathing establishments. They find pleasure in looking at statutes of nude males, respectively females, and are frequent visitors of museums. The sight of nude men, respectively women, awakens in them lustful feelings, while in the presence of nude women the perverted man remains indifferent, and the same is the case with the invert woman in the presence of nude men.

The perverted man has a profound longing for female clothes. He takes the greatest pleasure in the sight of female attire. He tries to dress as a woman at every opportunity. He likes to frequent masquerade balls where he can dress up as a woman and dance with women. In short, the patient has all the feelings and longings of a woman. The inverted woman, on the other hand, likes to imitate male fashions in general attire and in dressing her hair. It gives her the greatest satisfaction if she is able to dress herself entirely in men's attire and disguise her identity. She further prefers the occupations of men and loves at every occasion to play a man's rôle. When at a ball she likes to dance with women, and when in a hotel, she loves to discuss politics with men. In short, she feels herself a man.

The inverted creatures seek, find, recognize and love one another, and often live together ut maritus maritaque. An invert woman may sometimes enter matrimony with a man, but this is done either in ignorance of her anomaly or to secure support. Otherwise a man has no sexual attraction for her. She is totally impotent of experiencing libido in congressu cum viro, although the genital glands are, as a rule, normal and their functions regular.

In some inverts normal marriage is utterly impossible, the very thought of normal coition arouses disgust and horror. If the invert woman is forced to normal concarnatio (the invert male cannot even be forced, he has no erection in the presence of a woman), the feeling is the same as if she were compelled to take disgusting food or drink. For days afterwards she is nervous and miserable, while concubitus with her own sex affords her pleasure and leaves behind a feeling of comfort. The perverts are, therefore, thoroughly happy in their perverted feeling.

Modus operandi among male inverts is, in the first place, stuprum mutuum. The other frequent method is thigh friction, "membrum fricando inter femora cynedis qui jacet in tergo, mulieris instar." Another quite frequent mode is insertio fascini in os. In the majority of cases paederastia consists in initus per anum. Juvenal when speaking of the "condylomes in cynedes" says: "Sed podice laevi caeduntur tumidae, medico ridente, mariscae." "Nates sunt semper repulsae cum manibus."

Modus operandi among homosexual female inverts is, apart from stuprum mutuum, threefold. In the majority of cases it consists of tribadism (from the Greek word τρίβειν, to rub), namely in a simple contact and "fricatio genitalium unius versus genitalia alterius," or as in Moll's case, "ut una premeret femur alterius." The second mode is cunnilingus and fellatricia, which consists in "lambere lingua genitalia alterius" and in "fellare clitoridem et labia minora alterius." The third mode is clitorism, which is only possible when the clitoris is abnormally long, so, as Martial says,

"Inter se geminos audent committere cunnos
"Mentiturque virum, prodigiosa Venus."

In such cases commixtio consists in the "introductio auctae clitoridis in vaginam alterius." Such cases with enlarged clitoris are not so very rare even in normal women.

A few years ago the author performed a total vaginal extirpation on a sexually normal woman whose clitoris in non-erect state measured three and a half centimeters.

A woman masturbator is known to the author whose clitoris, when erect, measures three centimeters.

Kiernan reports a case in which a sexual invert possessed a clitoris which, when erect, measured six and a half centimeters, or two and a half inches.

Psychical Hermaphrodism.—The homosexual perversion shows four degrees. In the first degree traces of heterosexual feeling are yet to be found, but the homosexual instinct predominates. The characteristic of the so-called psychical hermaphrodism is the pronounced sexual inclination toward the same sex besides the periodically present desire for the opposite sex. The homosexual feeling is of great intensity and permanent, while the intensity of the heterosexual inclination is of a much lesser degree, and the feeling is only present at certain times.

A young man, thirty-two years of age, was seduced by a boy of fourteen to stuprum mutuum when he was only eight years old. In his lascivious dreams he sees only men. When eighteen years old he fell in love with a beautiful young girl. Initus with her, although successful, did not afford him the libido he had expected and he stopped having carnal relations with her. On the other hand, the pleasure experienced in his relations with men is of great intensity.

The other case, known to the author, is that of a man of thirty. He is married and has two healthy children. In commixtione conjugæ he has to call up the mental images of men, otherwise complete libido is missing. As a small boy, he loved contrectare parvas puellas. When thirteen years of age he began spontaneously to practise stuprum manu. At fourteen he was seduced by an urning ad stuprum manu and to paederastic practices. The embracing and kissing of homosexual men induces ejaculation and orgasm. His erotic dreams are partly filled with male, partly with female images.

Another case is that of a young man of twenty-five, who since early youth had an inclination for boys and liked to sleep with them and fondle them. At puberty he began to practise paederastia with boys of his age. His erotic dreams turn exclusively around males. Still he is also fond of girls. Although he never had any sexual relations with women, yet when dancing with them or at other occasions, when he happens to come in bodily contact with them, he frequently has sudden emissions.

Among female psychical hermaphrodites are very often found married women and mothers of children. But while in their normal sex-activity they are almost impotent of experiencing libido, the homosexual practice is accompanied with great intensity of libido.

In one of Krafft-Ebing's cases the patient, twenty-nine years of age, came of a nervous family. When eighteen years of age, she had relations with a young man. After separation from her lover she se stuprabat manu for some time. She then donned male attire and became a tutor in a refined family. Her employer's wife fell in love with her,* and she left her position. Some time later she fell ill and was sent to a hospital. While there she fell passionately in love with female nurses and patients.

In another case of Krafft-Ebing's the patient, twenty-six years of age, is married and has two children. She always inclined more to her own sex. Complexus venereus with her husband disgusts her. Since the birth of her second child she gave up this intercourse entirely. When a pupil in the seminary she was in love with other girls. At times, however, she was also drawn toward men. But the latter feeling was only of a transient character. Her desire is to fondle, kiss and embrace the beloved girl and imitari coitum cum ea.

In Moll's case the patient is thirty-six years of age. As a child, she loved to play with boys and girls indiscriminately. She also liked to play with dolls. She was wholly innocent and had no passionate friendships, either with boys or girls.

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* This infatuation of a normal woman with a woman, disguised as a man, shows that sexual attraction is not always based upon erotic chemotropismus between the ova and the spermatozoa.

She began to menstruate when thirteen and a half years old. At that time she began to experience the first sexual excitements. She had some vague sensations in muliebribus. She never practised manu stuprum. When sixteen and a half years of age, she was sold by a woman in fornicem, where she was forced to stay several years, until she finally succeeded in escaping.

While in this house she associated with another girl, slept with her and practised mutual cunnilingus, which gave her great delight. Yet she enjoyed concubitum with some men. She even allowed one man to practise cunnilingus secum.

After she left the house she went to Berlin and soon succeeded in finding a girl friend with whom she lived for two years and practised active cunnilingus. Afterwards she secured another friend whom she dearly loved because of her manly features.

The cunnilingus that men practised on her gave her satisfaction, but she experienced the greater delight, "si femina eam lingua lambit." Initus no longer gave her satisfaction, nor was she ever satisfied in dreams. The images in her dreams were sometimes female, at other times male.

Strict homosexuality.—In the second degree, only homosexuality is found. The opposite sex causes frigidity and even horror. In this degree the sexual desires and inclinations are ab origine only for the same sex. But the inclinations to the same sex are limited to the "vita sexualis," while in character and mentality the patient remains distinctly in conformity with the sexual glands. The histories of the three following cases observed by the author will well illustrate this degree of homosexuality:

A young man of thirty-five years began to feel a certain attraction toward his own sex when only ten years old. At puberty this attraction developed into the strong desire to have complexus venereus cum amicis. At the same time there was a pronounced feeling of indifference and, later on, that of actual repulsion towards women. The only way to have concarnationem cum mulieribus at all was by Venus aversa and thinking at the same time of sympathetic men.

The second case is that of a man of thirty-three years of age. As a boy of seven, he was initiated by an older friend into the mysteries of stuprum manu. At puberty he found a few friends with whom he often practised paedicatio. His erotic dreams are of men only. At the mere sight of a man's virilia he has orgasm and ejaculation. To procure himself this enjoyment he frequently visits the sea-shore and other bathing places where he can see naked boys and men. Even the statues of men in museums cause erections. Women have no attraction for him. Even the most beautiful women do not excite the slightest degree of desire. No erection in their company takes place, even if they allow advances and the most intimate sensual titillations.

The following case of a man of thirty years of age shows how maladjustments of environment may develop a permanent homosexual perversion. At the age of ten the patient was abused by his tutor for paederastic purposes. Since then he was not able to give it up. Concarnatio with sympathetic men gives him the highest pleasure. His aversion to women is now complete. Before his seduction he had inclinations to little girls. Nowadays the sight of a naked woman disgusts him. He loves to be caressed, fondled and adored by men. He likes to be adored by and feel dependent upon some powerful man. He hires strong men ad inserendum fascini in anum suum. For this reason he is often found in the haunts of the worst gangs of the under-world of the city. He never as yet played the active part, quamquam erectiones et ejaculationes habet vehementes jacens in brachiis amatorum mercennariorum.

Krafft-Ebing relates the histories of several female patients belonging to this degree of homosexuality.

One of his patients was neurasthenic and always excited. From her earliest youth she was subject to sexual excitement and spontaneously stuprabat manu. She began to menstruate at the age of fourteen. Menstruation caused her great pains and was accompanied by intense sexual excitement. When she was eighteen years old she gave up manu stuprum. She never experienced inclination toward the opposite sex and married only to find a home. On the other hand, she was powerfully attracted by girls and realized that this meant more than mere friendship. The sight of a pretty girl causes her intense excitement. She has at once the desire to embrace and kiss her. She dreams of girls and revels in looking at them.

In another case of Krafft-Ebing's the patient was twenty-two years of age and considered a beauty. Though she was very sensual, yet she refused all proposals of men and only once in her life allowed an admirer to kiss her.

Until puberty she was sexually indifferent. When seventeen years of age she happened to see one of her admirers in "actione coeundi," "more bestiarum," cum muliere menstruata in horto. The sight of the blood and the bestial lust of the man terrified her to such a degree that she saw henceforth in men only the embodiment of coarseness and vulgarity. When nineteen years of age she made the acquaintance of another invert with whom she indulged in wild orgies until she fell exhausted and unnerved. Cum altera jaceret in se cunnilingum faciens she felt an unspeakable thrill going through her whole body. She herself was only allowed to kiss the other's "mammae." These relations with her friend lasted a year.

Effemination and viraginity with psychical perversion only.—In the third degree of homosexuality, the so-called effemination or viraginity, where the entire mental existence is altered, the man of this type resembles in his mental qualities a woman, "anima muliebris in corpore virili inclusa." But his body is still that of a perfect man. The woman, on the other hand, resembles in her mental qualities a man, while her bodily characteristics remain still feminine. The following few cases may serve as an illustration:

The patient is a man of thirty years of age, tall, manly, with broad shoulders and an abundance of hair of beard and mustache. As a child, he was disposed to girls' games. At the time of puberty, he spontaneously acquired the vitium stupri manu, but always with the accompaniment of the prurient imagery of males. As far as he can remember he was always attached to men. He shunned women as he would a lethal pest. He also abhors paedicatio and fellatio.

He is given to introspection and self-scrutiny. He is retiring in his manners, is melancholic and often harbors suicidal inclinations. The expression of shame is toward grown men, not toward girls or women. Already when a very young boy he was ashamed to undress before a man. He is very fond of perfumes, likes to powder and paint himself and to pencil his eye-brows. He is very curious, vain, and loves to gossip.

The second case of the author is that of a physician, forty years of age. In his earliest childhood he always played with dolls, associated with girls only and avoided boys' games. He was always sickly as a child. He began stuprum manu when he was eleven years old, seduced by one of his girl friends. At puberty he gave up stuprum manu and began to love strong men. He had frequent pollutions with male imagery which weakened him considerably. At the same time his voluptas grew stronger. He then tried to associate with meretricious venery but found himself completely impotent for erection or orgasm. Even the manusturpation of the puella publica would fail to effect an erection. His desire is to be in the arms of a strong man. In the homosexual acts he always plays the passive rôle. He is effeminate in his character, sensitive, easily moved to tears, and is greatly embarrassed and silent in men's company; while among women he feels himself perfectly at home. He feels himself a perfect woman.

Viraginity with psychical perversion is as often found among women as effemination among men. A good many cases of this kind of viraginity have been reported in the medical literature.

One of these cases has been reported by Wise. The woman, fifty-six years of age, was always peculiar in girlhood. She preferred masculine sports and labors. She had an aversion to attentions from young men and sought the society of her own sex. She consented to marry when twenty years of age, and had one child. When she was deserted by her husband, she began to follow her predilection for masculine avocations. She donned male attire and became a trapper and hunter. She considered herself a man in all that the name applies. After many reverses she entered an almshouse and here she became attached to a young woman. When the attachment became mutual, both left the institution for the woods to commence life instar mariti maritæque. They lived in this relation until the patient had a maniacal attack that resulted in her committal to an asylum.

Another case of viraginity has been reported by Kiernan. The patient, a girl of twenty-two years of age, when a child, liked boys' games and was fond of male attire. She felt an attachment to some of her female friends and satisfied voluptatem faciendo stupra mutua cum amicis. The powerful impulse for sexual gratification came over her at regular periods. She became intensely excited at the sight muliebrium. In her lascivious dreams she saw only female pictures. She also suffered from imperative conceptions.

In Westphal's case, the patient, thirty-five years of age, was as a child fond of boys' games and was anxious to wear male attire. From her eighth year she felt herself drawn to certain girls. She kissed and hugged them and sometimes induced them permittere ut muliebria contrectaret. Between her eighteenth and twenty-fifth year she had frequent chances contrectandi muliebria. When such chances were wanting, she satisfied herself stupro manu. Stuprabat sese especially just before and after menstruation. When she attempted to control herself she experienced a disagreeable odor and taste, arising from muliebria sua.

The cases mentioned by Ellis also belong to this degree of female homosexuality.

Catherine Tucker nupta erat mulieri et eam comprimebat ope fascini factitii.

In Memphis, Alice Mitchells planned marriage with Freda Ward. When the scheme was frustrated by Freda's sister, Alice killed Freda by cutting her throat.

In Chicago one of the Tiller sisters was an invert and lived stupre attached to the other. One day the healthy sister was induced to leave the invert and got married. The deserted sister then broke into the apartment of the couple and shot the husband.

Another case is that of a trained nurse in Chicago who lived stupre with a young girl of fourteen years. The latter left her four times, but was always induced to return again. One day, the girl married, whereupon the nurse shot the husband.

Effemination and viraginity with bodily perversion.—In the fourth degree of homosexuality not only are the mental characteristics peculiarly feminine, respectively masculine, but the form of the body approaches that of women, respectively of men. Only the genitals are differentiated and are completely male or female; otherwise the patient could be considered a woman, respectively a man. The following case of a male patient will illustrate this degree of the anomaly.

A man of forty had always had homosexual impulses, as far back as he can remember. His stuprosæ acts were attached by mental images of men. The autoerotic fantasies are all of men. In his erotic dreams the images of men accompany the orgasm. The patient feels himself entirely like a woman and is attracted by physically well built men. Naked men in life or in sculpture have a great attraction for him. Women have never made the slightest impression on him. The mere sight of a naked woman disgusts him. Initus with women always failed for lack of erection, while homosexual acts afford complete satisfaction.

The patient has a disinclination to masculine pursuits. He does not drink nor smoke. His habitus is entirely feminine. The body is slight and non-muscular. The shoulders are narrow, the pelvis broad, the hands and feet decidedly small. The form is rounded with an abundant development of adipose tissue. He has few hairs on beard and mustache. His complexion is fine. His voice is feminine, he speaks in falsetto voice. His gait is rocking, womanly. He wears his hair quite long.

Since childhood he was actuated by the desire to put on female attire. He always wore female undergarments, such as shirts, drawers, corsets, etc. He generally wears bracelets on his arms. Whenever he can, he dresses up like a woman and takes long walks upon the streets in such costumes. Through his love for feminine attire he came in contact with several transvestites who form a kind of club in this city. But the latter who abhor homosexual practices soon discovered his motive for the desire of feminine attire and avoided his company. In his reveries, dreams and acts the patient always plays the pathicus. For some reason or other, unknown to the author, the patient com-

The female, suffering from the fourth degree of viraginity with bodily perversion, approaches in the form of her body that of men. For this reason she may easily masquerade as a man, associate with men, go through the marriage ceremony with a homosexual woman of the class suffering from the first three degrees of homosexuality, and she will never be found out until she dies. A few cases of this class were described by Krafft-Ebing.

The patient is a talented artist, twenty-five years of age. She has masculine features, a deep voice, a manly gait and small mammae. Early in her youth she preferred to play with boys. She never had a liking for dolls or needlework and found no pleasure in domestic duties. At fifteen years of age she began to menstruate. At the same time she began to fall in love with young girls. Her love was only platonic in nature. She is perfectly indifferent toward men. She is bashful only toward persons of her own sex. In her lascivious dreams females are on the scene where she herself plays the man's rôle.

In another case of the same author, the patient, when a girl, had inclination for boys' sports only. Once, when she was allowed to go to a theatrical performance, dressed as a boy, she was filled with bliss. Until her marriage, at the age of twenty-one, she was indifferent to men and women alike. She began to menstruate at the age of eighteen. Her engagement was a matter of utter indifference to her. Her connubial duties were first painful and, later on, loathsome to her. She never experienced sensual pleasure, yet she became the mother of six children. Her husband began at that time to practise onanism (coitus interruptus). At the age of thirty-six she had an apoplectic stroke. From this time on she felt that a great change has taken place in her. She was mortified at being a woman. Her menstruation ceased. Her feminine features assumed a masculine expression. Her breasts disappeared. The pelvis became smaller and narrower, the bones more massive, the skin rougher and harder. Her voice grew deeper and quite masculine. Her feminine gait disappeared. She could not wear a veil. Even the odor emanating from her person changed. She could no longer act the part of a woman, and assumed more and more the character of a man. She complained of having strange feelings in her abdomen. She could no longer feel her muliebria. The vaginal orifice seemed to close and the region of her genitals seemed to be enlarged. She had the sensation of possessing a penis and a scrotum. At the same time she began to show symptoms of the male voluptas.

In another case of Krafft-Ebing the patient, thirty-six years of age, commenced se stuprare manu at the time of puberty, when thirteen years old, and became homosexual when sixteen years of age. When twenty-six years old she had the feeling of transformation. She imagined muliebria sua turning into the male form and began to urinate like a man. She does not feel ashamed to undress in the presence of a man, but is shy to do it in the presence of a woman.

One of the best examples of the fourth degree of homosexuality is that of Murray Hall, who died in New York City in 1901. Her real name was Mary Anderson. Born in Scotland, she came to America, where she lived as a man for thirty years. Her features and her behavior were so entirely masculine in character that through all these years her real sex was not even suspected by her closest friends. She became distinguished as a Tammany politician and as a man about town who knew how to make money. She associated with politicians, drank to excess, swore a great deal, smoked and chewed tobacco. She was fond of pretty girls and liked to associate with them. She entered twice into matrimonial relations with other inverted women. Her first marriage ended into separation; the second lasted twenty years and was happy until the so-called "wife" died. The secret that "Mr." Hall was really a woman was not discovered till after her death.

A similar case is that of De Raylan, who was assistant to the Russian consul in Chicago for twelve years. When he died in December, 1906, it was found that the assistant was a woman. She smoked constantly and was possessed of a discriminating taste for liquors with ability to withstand the effects of drink better than most men. She was married with the present "Mrs. De Raylan" for the last twelve years after having been married once before and divorced.

Transvestism.—The psychosexual anomaly of transvestism consists in the desire for cross-dressing. The male patient has the abnormal desire to dress like a woman, and the female patient longs to dress like a man. It is in this respect akin to the anomaly of homosexuality. In the degrees of effemination and viraginity, cross-dressing is a prominent symptom. The homosexual pathicus has naturally the impulsive desire to dress like a woman, and vice versa, the Lesbian woman longs to dress like a man.

Still, cross-dressing is a pathological entity by itself. Homosexuality is a morbid sex state of gross somatic experiences. It emanates from the crude, powerful sensation of sex. The individual's longings extend to somatic sensations. These desires often rapidly reach an obsessional state. Transvestism, on the other hand, is a sexo-esthetic inversion of pure artistic imitation. Hence it occurs mostly in artists and in men of letters,

i. e., in persons endowed with a highly developed artistic taste. Such persons are, as a rule, disgusted at the sight of the organs of the sex to which the individual by anatomical configuration belongs, while such sights offer to the homosexual individual additional charm and piquancy.

Transvestism tends to accent the esthetic sensibility. The patient's experience of an increased comfort and well-being by the gratification of the pronounced impulse of cross-dressing, is more akin to the satisfaction of the artist, experienced by the successful expression of a certain symbolism. Transvestism is more in harmony with the basal esthetic demands. The patient harbors exalted ideas and is striving to secure artistic enjoyment in the appreciation of the beautiful. The attraction is in the mind and has nothing to do with the sex-organs. Hence transvestism seldom celebrates orgies of lascivious and voluptuous practices, as often found in homosexuality. If sensuous caressing does take place, it is with a person of the other sex. For the physical part of the sex activity is perfectly normal.

The following five cases of transvestism in men* will illustrate these points:

The first patient was very delicate all the time up to four years of age. His father died when he was four years old, and the boy was brought up by his mother. As the youngest living child (Nesthäkchen, nestling) he was rather spoiled by her. He slept with his mother until he was fourteen years old. The patient's looks were rather girlish. He always wore girls' shoes, on account of his high instep. Up to twelve years of age the patient played with girls, made dolls' dresses, cooked in girls' cooking stoves, etc. The patient's sister was a dressmaker and often used the patient as a model to drape or to try on dresses. Otherwise the patient was never seduced by anyone to irregular practices.

At puberty a certain change took place in the psyche of the patient. At this time, when about twelve years of age, he began to think how nice it would be if he could be changed into a girl. He never had any sexual desires for women. In stuprando manu he donned female attire, but his fancies had always women as the objects. When the patient is dressed like a man, no one would take him for a woman. There are no strongly pronounced feminine traits. The sex-organs are those of a normal man. The distribution of the hair on the body is almost the same as in any other man. The head is rather bald. On the arms there is no hair, but the hands are covered with hair. The hands are rather

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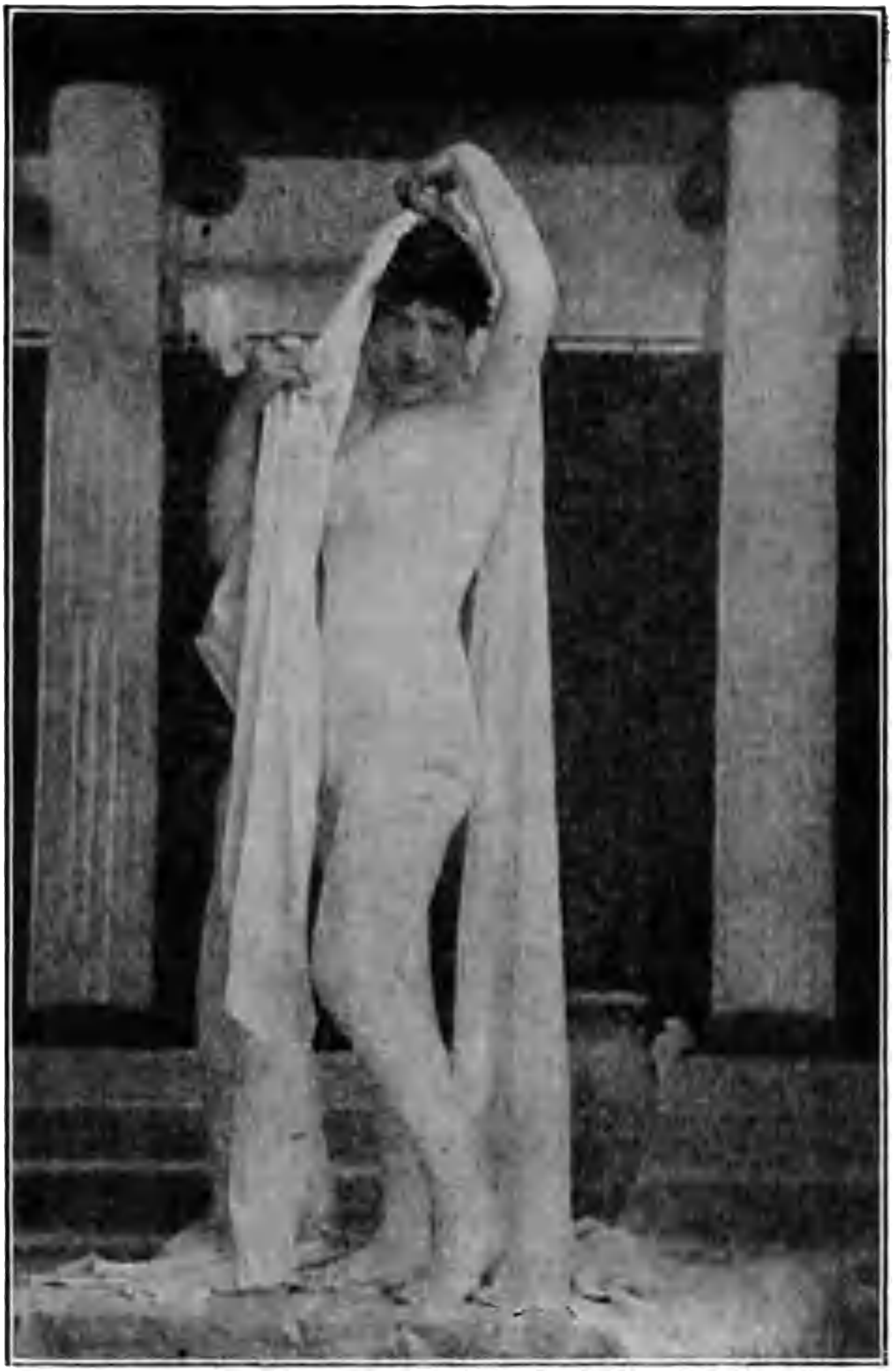
* The cases were first published by the author in the New York Medical Journal, Feb. 21, 1914.

CUT XLIII.



A characteristic picture of patient No. 1; posing in imitation of the celebrated painting "Psyche in Bath," dressed in stockinet.

small, narrow, soft, well-shaped and artistic. The fingers are tapering. The legs and feet, when in dainty stockings, are rather feminine. The patient wears woman's shoes. Otherwise when he is dressed like a man he looks like a normal man. But when the patient is in stockinet as in his photograph, "Psyche in Bath," no one would take him for a man. When dressed like a woman, nobody would recognize a man in him. He has taken walks on streets unnoticed while so dressed. He never drew any attention, so perfectly does he look like a woman.

The patient's behavior is quiet but not effeminate. His voice is low, of uncertain timbre. He tries to cultivate a female voice without resorting to falsetto. His writing is uneven, sometimes bold; mostly, however, it is a woman's small handwriting. The gait is like that of a woman, swaying in the hips. The patient suffers from periodical hemorrhages of the nose, which he is inclined to consider as a kind of vicarious menstruation.

As far as the emotions are concerned there is a marked feminine sensibility. Tears come easily when watching emotional scenes. He smiles almost constantly when in conversation, but he rarely laughs outright. He is very sensitive to pain, but stoic enough not to complain. He blushes on the slightest pretext. He is possessed of feminine adaptability. He likes needlework and loves to do crochetting. He likes female amusements, such as "Kaffeeklatsch." He is a freethinker in his creed.

The patient possesses normal love and admiration for the other sex. He is attracted by women, although his sexual feelings are very little pronounced. He takes the greatest pleasure in contemplating pictures of the female form. His day-dreams and fancies are only of women. He has no homosexual inclinations, but rather a profound repugnance against homosexual relationship. He never longed for a male instead of a female lover. Still he seems to want a man before whom he could expose the charms of his own person and who would kiss and caress him. His sexual desires are not developed. He never was in love with any women or men. His wife proposed to him. He may have remained otherwise single. He has three children, all perfectly healthy.

The peculiar anomaly the patient is suffering from is the desire to be a complete woman. From his childhood he had the wish to be a girl. His desire now is to live as a woman absolutely. He never had any dream where he saw himself as a woman; in fact, he never had any erotic dreams. He longs for the female form. He often wished to be castrated to be more like a woman.

The patient is attracted by beautiful women, but the instinctive feeling toward them is not the desire for possession, but more a feeling of envy that he cannot be one like them. The appeal of woman's beauty to him is connected with the desire of inner or psychical or subjective identification of himself with the beautiful woman, the desire to be in her place—"Einfühlung, Miterleben," as the Germans call it. He would do almost anything to see a girl in any condition of exposure, but he would experience only the desire of inner imitation. His desire to show himself in female attire is founded upon the impulse of being considered a full woman.

From a legal point of view the patient's inversion is mainly confined to the sphere of clothing. He has a profound longing for female clothes. He takes pleasure in the sight of female attire. Woman's underclothing exercise a greater charm upon him than the woman herself. He especially attaches great importance to the corset. The patient is always dressed in female underclothes. He wears only a man's coat, vest and trousers, or the clothes belonging to the outward cover. He wears woman's shoes, shirtwaists, corsets, stockings, etc. The earlobes

CUT XLIV.

First patient.

are pierced for earings, which he wears every night. He takes breakfast dressed as a woman.

When the patient is dressed as a woman, he has all a woman's feelings and longings. For this reason he tries to dress as a woman at every opportunity. The desire to be dressed like a woman takes the form of an imperative impulse. When he cannot dress up he becomes restless. He would rather commit suicide than be without female apparel.

As a literary man and brain-worker, the patient can concentrate his thoughts better when in female attire. When dressed as a woman he feels himself to be in a normal condition and is cheerful. A feeling of absolute comfort and restfulness comes over him, when in female clothes, and his behavior is in full accordance with his feelings, while in male dress there is a kind of absent-mindedness about him; he is always thinking of his female dresses.

The second case is that of a gentleman of about sixty-two years of age living in the western part of our country. As a child he was known as mother's boy, and his mother and he were very fond of each other. He has always done his best to please her, spent as much of his time with her as possible, and took great pleasure in the tasks she would give him, such as knitting, crochet work, or plain sewing. On most of all these occasions she would first put him in girl's clothes. The hardest tasks would then be a pleasure to him. These practices continued up to his twelfth year of age.

From his earliest recollections his playmates were always girls and his playthings were dolls, ribbons, miniature housekeeping, furniture, etc. He was an expert doll maker and could cut and make doll clothes for his sisters and other little girls. At ten years of age he could cook and prepare a meal. He was known to have no lack of courage.

His inclinations are always towards strong-minded, energetic women of the masculine type. He also has an admiration for other men of his type when they are dressed like women. He never had any homosexual inclination. He always had an almost uncontrollable desire to wear woman's attire. When so dressed he can always think more logically, feel less encumbered, solve difficult problems. But for the popular prejudices he would always wear female attire.

The skin of the patient is soft and clear, the hair on head and beard is soft and light. He has little hair on his body. His shoulders are square and his breasts quite large. His voice is high.

He blushes readily. He could never countenance vulgarity, such as smutty stories or obscene remarks. He is receptive. He is very sensitive to pain or pleasure. He is inclined to be stubborn. His intellect is keen, and he thinks logically.

When about fifteen years old his father forbade him to wear female clothes, so he kissed his mother good-bye and made his way to the far

West. There he drove a team on construction work of a railroad and in the fall of the same year found himself hunting buffalo. In the five ensuing years he has done his part in winning of the West, with the result that he carries two Indian bullets in his legs. But he covers them up with petticoats, he says, as often as opportunity permits. Then he forgets all about them, as well as all other troubles. He has served as a detective in a United States marshal's office, as a sheriff, and as a justice of the peace. He has been able to conquer almost everything except his uncontrollable passion for female attire. When the inclination to dress comes over him, he is unable, try as he may, to resist it.

This last characteristic in the case shows that the desire for cross-dressing may often assume the degree of a veritable imperative idea. If the desire is not satisfied, some patients are seized with anxiety, accompanied by cold perspiration and palpitation of the heart.

The third case is of a gentleman, thirty-two years of age, married. In his answer to a letter written by another transvestite asking him for his life history, the patient writes that he expected the letter, because Agnes M. had told him that he would receive one. This Agnes M. was a man, and it is characteristic of these patients to call each other by girls' names. Our patient, too, signs his name, "Yours femininely, Blanche." The part of the history of this "Blanche" that interests us most reads as follows:

The feminine instincts first appeared at the age of four years. He was then attending a small girls' school in the country, his mother having a business in town. At about that age, it was suggested that it was time that he was put into knickers. When he first was dressed in boy's dress, a horrid feeling assailed him. He fought so persistently against wearing these new apparel that his mother resolved to leave him dressed in girl's attire for a few years longer. Thus he was able to wear frocks for the first eighteen years of his life.

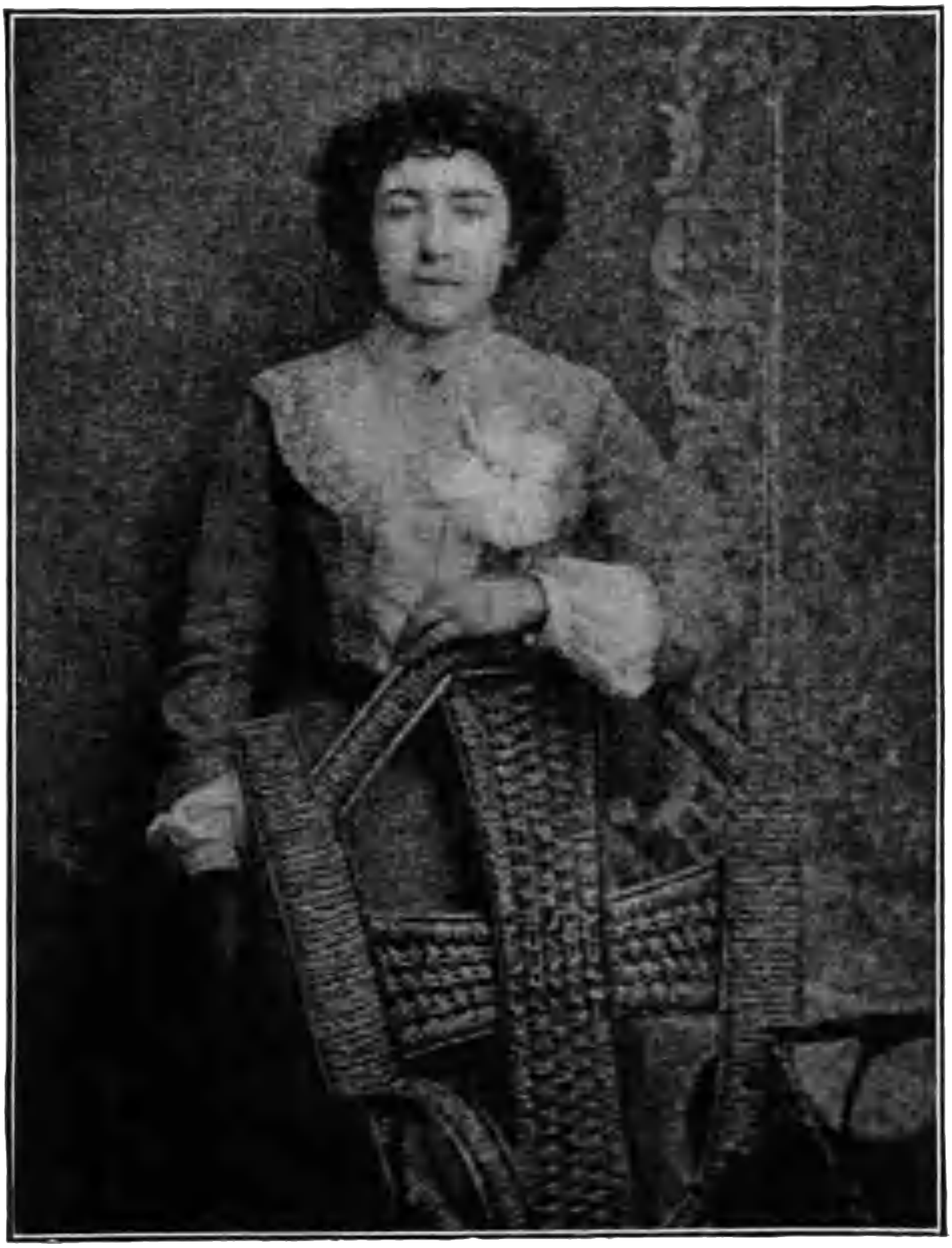
At that time necessity made it imperative for him to earn a living, and he was forced to go out into the world dressed as a boy. He writes, he will never forget the great aversion which assailed him when he first went out in trousers. He seemed ashamed to look anyone in the face. He always wanted to hide his legs.

He never gave up feminine underwear, only outwardly he dresses as a man. In the house, when he returns from business, he always dresses as a woman. His mind is never contented during the daytime. When the evening comes, the first job on getting home is to don a petticoat

and frock and to be for the rest of the evening in the garb which his mind tells him is the right one. He feels nothing but nausea in the garb of a man.

The last characteristic shows plainly the morbidity of the case. A normal woman, if forced by circumstances to wear men's clothes, may have the feeling of being improperly dressed, but she would not have the feeling of nausea. Here we have a creature with a normal male body, but on account of the complete female mind he feels nauseated when wearing male clothes.

CUT XLV.



Third patient.

The fourth case is that of "Prof." M., a female impersonator, who also addresses his transvestite friends by girls' names. His history reads as follows:

The patient is sixty-two years of age, has a beautiful form, small hands and feet and a beautiful head of hair which he can do up in lady's fashion by the aid of switches.

His mother dressed him in girls' clothes until he became a large-sized boy, and when she attempted to put him into boys' clothes, he would kick and scream. Since that time, when opportunity presented itself, he would masquerade in female garb. There seems to be a peculiar fascination and pleasure to him when dressed in the clothes of the opposite sex. A sort of an irresistible impulse comes over him at times, and he cannot extricate himself. He can control his thoughts better, write and seemingly work better when dressed in skirts, and he is more contented.

CUT XLVI.

Fourth patient, dressed for the street.

> His sexual organs are fully developed and do not differ from any other male organs. A number of years previously he was strong sexually and fond of the opposite sex. Nowadays he cares more for his own sex. Men look more attractive to him than women do. "It seems strange," writes the patient, "but I think all female impersonators learn to have an abhorrence for the female sex, even a hatred in the course of time." "Dear Miss S., as you and Maude (by the way, S. and Maude are both men) are in the same boat, I am free to tell all these things. I am pleased to find one who thinks as I do. The common herd does not understand me."*

This case throws a certain light upon the psyche of the woman impersonators. They do not become effeminate through the long habit of masquerading — that would be confounding cause and effect—but their innate anomaly leads them to choose impersonating as a profession. A normal man would hardly select such a profession as his life work.

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* The wail and cry of the patient that the common herd does not understand him are well known. It is the old feminine protest that men do not understand women. It is the familiar catch-phrase which a flattering yellow journalism and mediocre literature are continually dishing out to their women readers. Men will never understand women, is preached in and out of season, insinuating a certain depth in and mystery about her psyche. Most certainly, the man does not understand woman's psyche. He does not understand his own, neither does she understand her own. The experiments in psychological laboratories are dealing only with the relations between the sensations and perceptions, not with the "whence," "how" and the "why" of the mechanism of the mind. The mechanism by which a material fluid, cell, or electron turns into a thought, whether in the male or the female brain, is yet unknown, neither is there any prospect that it ever will be. Still the workings of the human mind are subject to observation, and we know by experience that woman's psyche changes with the change of her dress. The mind of a man born in poverty and brought up in humble surroundings will always remain humble, even when he becomes a millionaire. He adapts himself with great difficulty to changed conditions. Woman's adaptation to new surroundings is phenomenal. Dress her as a queen and she is a queen, clad in rags, she acts the beggar. Normal men do not understand the nature of such a mind that can be so influenced by outward appearance. Neither does man understand the wonderful instinct of the hymenopter. Yet the insect seems to be less proud of its mystery than our patient of his or the female of the species of hers.

For this very reason the male transvestites who are possessed with a female spirit or a female soul are more interesting than the female transvestite, possessed of a male soul. In normal men dressing is never a matter of great concern, neither is it with the transvestite endowed with a male mind. But the normal woman attributes a vast importance to feminine dress, and the male transvestite with the female soul excels her in dress-valuation.

The following case is that of a gentleman, aged thirty-six years, an artist painter who is about to marry. In his letter to a transvestite friend he protests against the insinuation of homosexualism. He writes as follows:

> "The reason why I did not answer before is because it seems to me that our views on the matter mentioned are very diverging. As far as I can judge from your letter, it looks as if you consider man's love for dressing in female clothes equal to homosexualism. I can tell you that homosexualism has always been an abhorrence to me, and that the sole reason for my desire to wear gowns is purely feminine love for what is beautiful and picturesque. In my relations to the other sex, I am just as normal as any other man."

The longings for cross-dressing in our cases may be best explained, that the feminine strain, normally found in every male, exists here in a greatly exaggerated form. Every normal woman attributes an exaggerated value to clothes and, Narcissus-like, is more or less enamored with the female body.* The same

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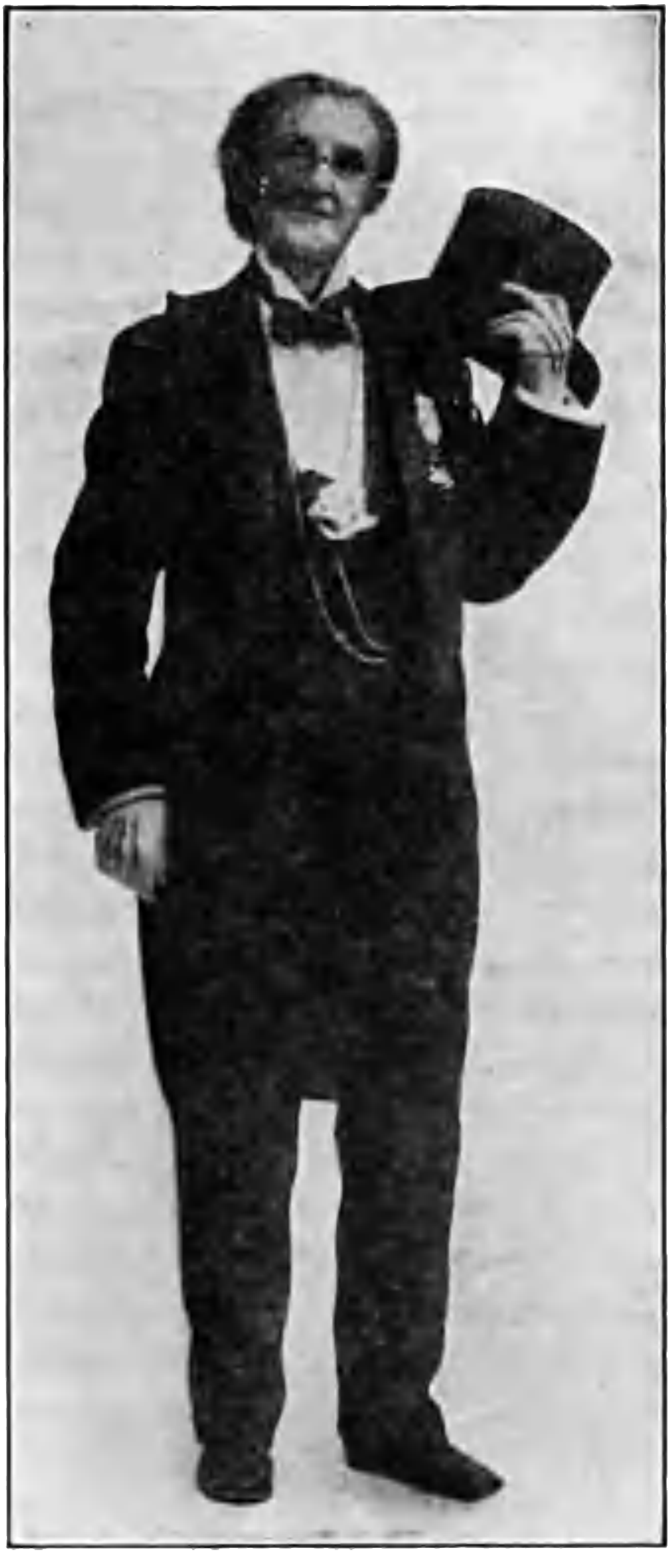
* This is the psychological explanation for woman's love of histrionic spectacles. Almost two-thirds of all theatregoers are certainly women. Still so much demi-nude femininity is presented on the stage, presumably to amuse men and so few semi-nude men for the amusement of women. Why do so many women run to the theatres to see the nudity of their own sex? Men do not care for the sight of nude men? The reason is that feminine nudity is presented on the stage not for the amusement of the few men, but mostly for the amusement of the great throng of women.

The female body has a sexually stimulating effect upon woman (Colin Scott, Am. Jour. of Psych., Feb. 1895). The pride of the female, says Weininger (Sex and Character, p. 201), is something quite peculiar to herself, something foreign even to the most handsome man, an obsession of her own body, a pleasure which displays itself even in the least handsome girl, by admiring herself in the mirror, by stroking herself and by playing with her own hair, but which comes to its full measure only in the effect that her body has on man. Woman desires to feel that she is admired physically. The normal woman regards her body as made for the stimulation cf the man's sensations. This complex emotion forms the initial stage of her own pleasure. The female body has hence a greater exciting effect upon women than the male body has upon men. Female nudity produces a greater impression upon her than the male body ever does. Statues of female forms are more liable than those of male forms to have a stimulating effect upon woman.

The same emotions are evoked in woman at the sight of female clothes. Woman takes it for granted that her clothes, just as her body, have an erotic effect upon the male. Hence female clothes awaken in women a complex emotion akin to the sight of the female body. Woman becomes sexually excited by her own clothes. For this reason clothes are to woman of the greatest importance. The desire for beau-

CUT XLVII.



Dr. M. W., dressed in the masculine garb which she usually wears.

exaggerated value to female clothes is attributed by the male transvestites. The female transvestite, on the other hand, thinks of clothes more or less as men do. Yet, the male strain in her, being a morbid phenomenon, dressing is of more importance to her than it is to the normal man.

The case of the celebrated Dr. M. W. shows that even the female transvestite is greatly concerned in the question of dress.

> She is always dressed in the masculine garb. She attributes great importance to the liberty of dress. She is constantly agitating for this liberty. In a letter to a male transvestite, written in Chicago, dated Jan. 12th, 1913, she says: "I have sent the bill to Albany, N. Y., and to Springfield, Ill., and expect to speak in both places on the right of clothes." Then she continues: "The constitution of the U. S. gives right to life and liberty, and it makes no exception regarding 'legs' and 'sex.' It guarantees a republican form of government to every State, and it is not republican when the State puts the people in dress-chains."

Zoöerastia.—One of the most peculiar and monstrous anomalies of the sexual impulse after homosexuality is zoöerastia or bestiality, where the individual se conjungit cum animalibus. The anomaly is as old as history. It was known already at Biblical times. The Mosaic lawgiver punishes the practice with death.*

As a rule, bestiality is more due to a certain perversity than to a perversion. The fact that the zoöerasts are usually found among those who lack the opportunity for normal congressus (e. g., shepherds, segregated in the mountains for several months at a time) would tend to show that the practice is more a vice than a disease. Still a good many cases of bestiality show a diseased mentality. Even in the case of Gerstlaner (Arch. f. krim. Anthr. u. Krimin., xxxvi, p. 154), which looks more like a vice than a disease, the patient does not seem to be mentally sound.

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tiful clothes is an irradiation of the sex instinct. The purpose of dress is the attraction through covering. For the parts covered are rendered more conspicuous.

* "And if a man lie with a beast he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast." (Levith. xx, 15-16.)

A man was loitering about in the park of a certain town, where a savage big dog was often seen at large. By some means or other he managed to entice the dog to come near him. Quibusdam contrectationibus ei contigit ut voluptatem animalis concitaret. Tum nates nudavit, se flexit super scamnum, et canem adduxit ut coitum per anum perageret. During the act two policemen appeared on the scene who had great difficulty separare canem ab homine.

Such a case would look more like a vice than a disease. Still a man who can find sexual satisfaction in playing the rôle of the pathicus in any coitus per anum is sexually abnormal. The zoöerastic practices in the case of Sury (Archiv f. krim. Anthrop. u Kriminalistik, xxxv, p. 314) are also due to a certain anomaly.

A man forty-seven years of age, twelve years married, was from the first day he married insatiable in his hunger for sexual activity. Præter maritam suam servis prædii sui concumbebat. Eodem tempore cum canibus ovibusque conjungebat et cotidie comprimebat porcam.

This man was apparently suffering from satyriasis with inclination to animals. The following two cases which came to the notice of the author also show at the first glance a certain anomaly:

In a certain village, every once and while, dead hens were found. Nobody could find the cause of this peculiar occurrence. One day, a man thirty-five years of age, of high social position, was discovered "in coitione cum gallina." He always killed the hens in concarnatione. The contractions of the sphincter ani in the animal's last throes increased his libido.

The circumstances in this case, where a wealthy man, who could easily reach the nearby city with all its opportunities for normal sex activity, still performs such abominable acts, show distinctly that the man was suffering from an anomaly.

The second case is that of a young man, twenty years of age. He began to feel uncomfortable and restless. Cold perspiration broke out all over his body. The knees began to tremble, and he felt a terrible pounding in his head. At the same time he had the imperative impulse cum anseribus jungendi. He often struggled against the desire but he

always failed. He simply lost his reasoning power, and when he regained his reason, the act was committed.

No question this patient was suffering from a certain kind of epilepsy where the fits, necessary for the restoration of the patient's equilibrium, were substituted by zoöerastic debauches. The paroxysmal attacks of psychic unrest and of intensity of feeling for certain experiences were morbid and due to the same fundamental factors, underlying the syndrom of epilepsy.

In women, zoöerastia, judging from the paucity of the cases reported, must be a rare anomaly or vice. The rarity of the occurrence of bestiality in women may be explained by the difficulty of making the animal take the active part in the performance. Still the small number of reported cases may also be due to the difficulty of proving the existence of bestiality in either sex.

When young girls, says Moll, are fond of taking canes in cubilia sua et stupre cum eis ludere, it will be very difficult to convict them of their vices except in surprising them in the very act, which can but seldom be accomplished.

The practice of bestiality by women is as old as history. Besides its mention in the Bible, there is the report by Plutarch that the Egyptian women who were segregated with the sacred goat Mendes practised sodomy with the animal. Herodotus himself saw the women submitting themselves openly to the embraces of the sacred goat.

Karsch relates that in Kamtschatka the women frequently conjungunt canibus.

Some cynics claim that the old maid's love for dogs, which appears so charming and touching, has some deeper reason than mere fondness for animals.

Moll knows of several cases where women keep dogs stupri causa, training the animals to practise cunnilingus on them. He cites a case from the annals of the court, where the woman was accused quod abusa est cane stupri causa movens animal lambere genitalia sua.

Pfaff records a case of a maid-servant on a farm who trained the watch-dog secum commisceri.

Maschka relates a case of a woman, forty-four years of age, who confessed in court se conjunxisse cum cane. Quondam die canis forte saluit inter femora sua et lambit vulvam feminae. Deinde femina inter nuda femora sua animal sumpsit et permulsit abdomen animalis, quoad penis erectus esset. Tum ad sellam nisa, canem ad se pressit et postquam penem inter labia posuit commovit animal ut motiones faceret, usque dum ejaculatio veniret."

Rosse reports the case of a young white, unmarried woman in Washington who was surprised in flagrante delicto with a large English mastiff, who in his efforts se solvere a puella caused an injury of such a nature that she died from hemorrhage within an hour.

All these cases do not reveal any kind of a perversion. The practices seem to have been due to vice or perversity. The following case, communicated to the author by Dr. C., of Tequisquipan, Mexico, who accidentally entered the patient's hut while she was kneeling on her bed "in copulatione cum mulo suo," shows distinctly its pathological nature:

The patient, a widow, thirty-six years of age, was married at the age of sixteen and had her first child a year later. Her husband died ten years ago. She had one other child five years ago which died in infancy. She had always been of a passionate nature. Jam undecim annos nata cum viris se conjunxit. Stuprum manu faciebat on and off all her life, especially at the time of menstruation, cum viri ea concumbere nollent. Concarnationes habebat sedecies una nocte, going the rounds of the different nightshifts at the mills. About three years ago she had the first time coitum cum animali. Suus canis erat. Inde sæpe commiscebatur cum canibus. About a year ago, while returning with her burro from a neighboring town, duos canes in conjugio vidit, quod se valde concitavit. Cum mane postmeridianum tempus esset virum celeriter invenire non potuit. Qua re mulum in casam sumpsit et cocpit contrectare fascinum, donec emersit. Deinde in grabatum reptavit, posuit muli pedes priores in eo, et ipsa cubitis genibusque nixa est. "Tum femora muli in tergo suo posuit et postquam penem animalis inter labia inseruit, coitum solitum cum animali habuit, in quo ea ipsa motiones fecit celeres aut lèntas, secundum necessitatem suam." She now has the burro trained so that when she lets him enter the hut he commences at once to unsheath antequam potest posituram capere.

The examination of the patient showed nothing abnormal in the

organs, except an extreme sensitiveness to touch. The mere separation of the labia induced orgasm. During the examination she had four to five orgasms.

There can be no doubt that this woman was suffering from nymphomania. Men could not satisfy her increased sexual desire, so she took refuge to animals.

PART VI.

SEXUAL HYGIENE

CHAPTER XIX

HYGIENE OF CHILDHOOD

Personal hygiene means a sound body and mind. It means the preservation of health, which was humanity's effort since time immemorial. Personal hygiene is as old as civilization. The Bible devotes many a chapter to personal hygiene. The ancient Greeks spent a considerable part of the day in exercise, games, etc., in the interest of personal hygiene. The celebrated Roman baths were established in the interest of the hygienic development of the body. The Roman maxim was, "mens sana in corpore sano."

As far as humanity is concerned, the most important part in the science of sexuality is the hygiene of the vita sexualis. Preventive medicine will score its greatest successes in the field of sexual diseases. If the rules of personal hygiene are followed they may prevent many an anomaly which, when once established, is seldom amenable to treatment.

Especially does the principle, "prevention is the best cure," hold good in the anomalies of anaesthesia. In almost ninety-nine cases out of a hundred these anomalies are contracted through the patient's own recklessness and fault. If the patient could be guarded against sexual excesses, the main cause of impotence in all its ramifications would be removed. But the necessity of avoiding certain things requires a proper insight into the nature of these things. To be good requires a proper knowledge of the evil. "We cannot," says Hain Friswell (Essays on English writers), "be good by pretending not to know evil. When women go mad, the most innocent, the youngest, the most purely educated often utter the most horrid and obscene language; a proof that to them evil has been known; how acquired, how taught, it is vain to ask. What the teacher ought to seek is, not to blot out and veil iniquity, since that will always be visible, but to make the heart strong enough to cast out the evil."

To accomplish this end proper instruction in matters of sex is a condition sine qua non. The instruction should begin before the sexual idea has an emotional garb. When the habit of masturbation has once been contracted, it is very hard to break it; when promiscuous life has been tasted, all knowledge of its dangers will seldom protect the individual from continuing such a life.*

The missionary work must, therefore, begin in the nursery. The drunkard is not expected to embrace temperance by acquiring the knowledge of the injurious effects of excesses in alcohol upon soul and body. His impaired will cannot resist temptation. He must be taught to be temperate before he becomes a drunkard. The same is the case with the boy who has once tasted illicit venery. All the preaching will generally be for naught. Knowledge at this time comes too late. The young man who has gone through all the suffering of gonorrhea and syphilis, as soon as he is cured, and sometimes even before a perfect cure has been reached, forgets everything, under passion to resistless impulse, and associates again with meretricious women. His practical experience, just as the theoretical knowledge of the medical student, is not powerful enough to keep away a man from illicit indulgence, once he has made its acquaintance. But if the dangers are known to the individual before he has tasted from the forbidden tree of knowledge, he will, in most cases, avoid tasting the fruit which may contain one of the deadliest poisons.

Hence the lessons in sex-matters must be given quite early. It is very unfortunate that even the cultured public has not learned yet that the young child, even the infant, shows some sex manifestation. The general public is unwilling to be enlightened about the genetic functions of the child. There is no need to go as far as Freud's school and reduce the most innocent infantile natural activities to the emotions of sex; still it is agreed among the keenest observers that, if infants and small children are not carefully watched and protected against themselves, lewd servants, and ignorant mothers, autoeroticism may be established at such an early period that the first lesson in sex instruction will come too late. For masturbation, once it has become a habit, will seldom be relinquished until normal sex relations take its place, instruction or no instruction.* The child must be brought up in such a way that it will reach puberty without any kind of contamination, either by masturbation or by prostitution.

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* Medical students who ought to know the sequels of venereal diseases are not chaster than other young men of the same age.

Only upon such pure and chaste children will lectures on the dangers of sex irregularities have any influence. The reason why the medical student with all his supposed knowledge of sex is not different from any other young man, is that he acquired his knowledge too late to be of any value. If he had begun his studies on the pathology of syphilis and gonorrhoea and had known the dangers of the venereal scourge before he ever had a taste of sex, it is very likely that with the knowledge of the danger lurking, not only to himself but also to those dearest to a man's heart, his future wife and children, he would abstain from the association with meretricious venery. But when the medical student began to gain the knowledge of sex,† it was too late for him to resist. Like the habitual drunkard, he had lost the power of resistance.

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* Such pamphlets as "What a young boy ought to know" or "What a young girl ought to know" show a touching naïveté. Young boys and girls, if of the age to understand such pamphlets, do not need to know anything, for the simple reason that they know everything, and in a more prurient way than their elders. It is the height of absurdity to give lectures on sex problems before classes in high schools or colleges, where a large percentage of the boys have already passed through all the stages of gonorrhoeal infection and a good many of the girls are addicted to the practice of autoeroticism. After such habits have been acquired, lectures will be of no avail. Nor are books, fit to be given into the hands of boys or girls, of any value. By the time a child is able to understand such books it knows more of sex than the book can teach.

† It is questionable if physicians always appreciate the dangers of venereal diseases and of sexual irregularities. It may sound queer, but the author has met with many physicians who think no more of gonorrhoea than of a cold in the head, and who consider a chancre a huge joke. Such physicians—and their number is legion—have never acquired any proper knowledge of sex.

Education of infants.—The teaching of matters sexual must hence begin very early in life. Cases are known where masturbation was started before the first year of the child's life had passed. The child has the impulse to touch and pull everything within its reach. Hence the infant will also try to play with its genitals. A phimosis or an inflammation of the prepuce, in the boy, and in the girl uncleanliness in the vulva or pinworms in the rectum, may cause itching in the genital parts and induce the child to touching and rubbing these parts. The manipulations may cause an agreeable tickling sensation and may awaken a feeling of lust. The feeling operates then in the memory and excites to a taste of sexual activity before sexual consciousness has had time to be naturally awakened through the growth of the sex-centres.

Sometimes servants, either to quiet the child or out of lust and ignorance, tickle the child's genital organs or gently slap the gluteal region and thus awaken a lustful feeling.

The natural curiosity of children often leads them to an examination and finally to a titillation of their genital organs, even without the aid of any vicious instruction.

It is, therefore, the duty of parents to prevent their infants from becoming masturbators. They must see to it that the child does not manipulate with its genitals. The little hand ought not to touch any part below the waist-line.

It should be the nursery-rule not to touch the child's genital organs and not to handle the buttocks in any unnecessary way. Children should not be allowed to sleep in the same room with their nurses or in the same bed with other children. The child should acquire the habit of sleeping on the side, not on the back. The bed should be firm, not soft and yielding. The covers must be light.

The health of the genital organs must be cared for, and in case of deviation from the normal, medical aid must be summoned. A long, tight prepuce, eczema of the genitals, accumulations of filth and sebaceous matter around the glans of the penis or of the clitoris, retention of urine beyond the proper time, pin-worms in the rectum, hemorrhoids, fissures of the anus, all lead to rubbing, pressing and handling of the genitals.

When the children are old enough to understand, they must be taught never to handle their genitals, the same as they are warned not to poke the fingers into their noses, ears, or eyes. The child must be taught to lie straight in bed, with the hands never under the cover, must be taught to rise, urinate and dress soon after awakening.

The child must be accustomed to the sight of the nude, in art and nature. It will thus become immune against prurient impressions in the presence of the nude later in life.*

Children from four to seven years.—At the period of four to seven years of age, the child's curiosity about the origin of man is awakened. When he approaches his parents with the question, "Whence do babies come from?" he must not be put off with stork-stories and false ideas, or met with evasive answers. The mother should explain to the child that the baby grows from a seed implanted in the mother's body, just as the flower grows from a seed sown in the mother Earth.

After the child has been told of his origin he should be admonished not to talk of these intimate subjects with others. He should be warned against allowing any one, little friends or adults, nurse or teacher, to touch or play with any part of his body. If an attempt be made by any one, no matter who it is, be it a little friend, brother, sister, etc., to touch his body, the child must be taught to report the fact immediately to his parents.

Children from seven to ten years.—At the period of seven to ten years of age, the child ought to receive its first real sex-lesson by teaching him the anatomy of the sexual organs of the plant. The child is told about the cell being the basis of all organic life. The different modes of reproduction is explained to him. Then we go over to the study of phanerogamous plants and show him that the flower, the most beautiful part of the plant, is nothing else but the genitals of the plant. We then analyze every part of the flower, the male and the female principles. In this way the child will become accustomed to hear, without apprehension or any thought of impropriety, terms like male and female germ-cells, ovum, ovary, etc., terms which are now considered to be unspeakable, save behind closed doors and then only with low breath.

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* It is only the covering that gives to any part of the human anatomy a certain element of the obscene. The female arms are certainly more beautiful than the female legs. Still the bare feminine arms, because they are constantly seen everywhere, are seldom noticed by any healthy male; but let a woman bare her legs in public and she will shock the entire community by the strange, unusual sight.

Children from ten to thirteen years.—At the next period from ten to thirteen years of age, we may begin to explain the sex-phenomena in the animal kingdom. It is best to follow the pedigree of the living beings from the lowest, the unicellular animals, to the highest, the mammals. The teacher could even describe to the children the complicated indirect cell division, called "Mitosis," in order to impress upon their minds the great importance which the creative power of the universe attributes to the correct halving of the nuclear substance of the cell.

The child should then get better acquainted with the different modes of reproduction, the binary fission, the budding, the sporulation, the conjugation and the different kinds of the latter. The child may now learn to know the difference between the hermaphroditic animals and sex-animals, between sperm-cells and egg-cells. It may learn what is meant by metamorphosis, by external and internal fertilization, by ovulation and impregnation.

Period of puberty.—When the child has reached the period of puberty, it should learn something about the wonderful phenomenon of menstruation, which by nature is sure to come to every normal female, so that the young girl should not be surprised and frightened by its onset and the boy should not make jokes over it.*

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* The following lessons for boys and girls at the period of puberty should be given only if preceded by preventive measures during infancy and early childhood and by lessons in propagation of plants and of animals. If the children have never been instructed before, and there is the least suspicion that they have already tasted from the tree of knowledge, either in the form of masturbation or in that of illicit venery, such lessons are not only of no value, but they may even do more harm than good. The descriptions of the sequelae of masturbation and of venereal diseases may make the young people desperate and not seldom cause suicide or wanton recklessness.

The young girl must be told that nature has reserved this catamenial week for the process of ovulation and for the development and perfection of the reproductive system. All the pelvic organs are in a condition of increased nervous irritability and in a natural healthy state of congestion. The attention of the girl must be called upon the participation of the breasts in the genital congestion. They become extended and more sensitive.

With the irritability of the genital nerves the entire nervous system becomes impressionate. Especially at puberty, when the first menstruations set in, the nervous susceptibility is increased to the highest degree. The child enters the period of storm and stress. During puberty, says Kiernan, there is normally a struggle between the cerebral and the reproductive systems. The latter tends to obtrude subconscious states upon consciousness. Quite a few of the young boys and girls harbor in their hearts the so-called "Weltschmerz," which may be defined as the subconscious conviction of the emptiness and worthlessness of existence.

Hence the functions of menstruation should be very carefully and minutely explained to the girl and the responsibility of the womanly organism impressed upon her mind, as soon as the mental symptoms herald the approaching change from child to maidenhood. Indefinable yearnings and moods, wishes and fears, the emotions of shame and guilt, of faith and hope, of love and hate, of vanity and repentance, of sensitiveness and ambition, assume a certain domination over the growing child. Sweet inexpressible emotions disturb the thoughts and actions of the awakening consciousness. Mysterious sensations and impulses fill the heart of the ripening individual. The bodings of desires and cravings take possession of the individual's thoughts and fancy.

Other symptoms which appear at the time of the onset of the catamenial period are headaches, restlessness, excitability, irritability of temper and a general hysterical condition. The girl is carried away more easily than at any other time. She often cries without any cause. A certain lassitude seizes her. She has pain and feels heat in the back and breasts, loins and in the internal organs. The appetite is often diminished and capricious, at this period, just as it is not seldom observed at the beginning of pregnancy. The girl is not seldom attacked by sickness and giddiness. If she then goes to bed and remains in a recumbent position, the blood accumulates in the vagina and coagulates there before it leaves the system. This coagula frightens the child.

Hence at the approach of menstruation it is the duty of parents and teachers to assist the girl with their advice. The regular regimen at the time of menstruation must be, first of all, more rest and little physical exercise. Standing too much, dancing, swimming, horse-back riding, cycling, out-door games, must all be forbidden. The girl needs more sleep at that time. She must avoid excitement. She must guard herself against the exposure to draughts, chills or to getting wet feet. Cold baths must be omitted, but she ought to take regularly her warm baths. Especially should the genital organs be frequently washed with warm water. Tight clothing is particularly injurious at that time.

Pollutions.—The boy needs a different lesson at this period. He has to be told that, at the time of maturity, the testicles begin to produce or secrete spermatozoa which fill the seminal vesicles about once or twice a month. Here the sperm is, as a rule, reabsorbed when no external pressure, such as from the filled bladder or rectum, is exerted upon the vesicles. In the daytime the bladder and rectum are regularly emptied, and the pressure from this side is at a minimum.

During the secretion of the spermatozoa the nerve apparatus of the genital system is charged with vital energy. When the tension becomes very high, which coincides with the filling of the vesicles with sperma, the nervous tension and the physical pressure are both eager to discharge, respectively, to evacuate. When the bladder and rectum are filled during the night, their pressure upon the seminal vesicles becomes so great that the latter evacuate and thus cause an ejaculation and a change both in blood and nerve-supply. This relief from the physiological congestion and nervous tension gives a feeling of satisfaction and pleasure. The boy is awakened and is conscious of what has happened.*

Boys, therefore, must be taught that these pollutions, if they happen only once to three times a month, are entirely normal and have absolutely no pathological significance whatsoever. The appearance of nocturnal emissions is merely a proof that the boy is approaching manhood. Hence there is no necessity for him to resort to prostitution to get rid of the nocturnal losses, or the so-called wet dreams, as many a boy has done, sometimes even upon the advice of his parent or of some medical authority.

Prevention of masturbation.—At this period, the children of both sexes have to be warned against the habit of masturbation. There are three periods in the child's life when the danger of masturbation is especially imminent. There is, in the first place, the period of infancy and early age when the child is usually seduced to masturbation either by vicious servants or ignorant mothers, uncleanliness or improper diet. At this time careful watching of servants, cleanliness of the genitals, details of diet, as light suppers, non-spicy food, non-alcoholic drinks, the right way of sleeping, as hard mattresses, the proper dressing, as light trousers, etc., will prevent early self-abuse.

At the second period when the child enters school the danger of seduction to self-abuse is again very great. Masturbation is widely spread in schools. No institution is free from it. In some schools the evil reaches a wide extension. Particularly dangerous, as hatcheries and divulgers of the evil, are those institutions in which numerous pupils are present who have passed the normal age by several years.

At this time any moral indignation or long-winded sermons or, what is still worse, punishment, will be of no avail and will have just the opposite effect. Long talks and repeated turnings to the same subject will be of great harm and will only call the child's attention upon the evil. Here only a deeply implanted disgust of the child against children with nasty habits will prevent the child's seduction by such masturbators. This feeling can not be implanted in a day. One lesson will not accomplish anything, if the parents have not interposed a remark at every opportune moment during all the years between infancy and school days.

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* In the girl a certain kind of nocturnal ejaculation also takes place, manifested by an abundant discharge from the Bartholinian glands and the expulsion of Kristeller's slimy plug from the cervix. These phenomena during sleep are usually of a vague kind in young girls and are seldom impressed upon their consciousness. The real pollution that awakens the sleeper and leaves its traces in the individual's memory occurs usually only in boys, and in the female sex only, after a perfect orgasm has been experienced in the state of wakening.

The third period favorable for acquiring the habit of masturbation is the time of puberty. At this period systematic action is of great necessity. All causes of the material genital congestion, as remaining long in a sitting position, sitting with crossed legs, riding on chairs, the movements of the sewing machine, climbing with the legs on poles, retention of urine and stool, erotic literature, obscene pictures and vulgar plays, all of which often tend to evoke sexual desire or excite the genital organs, must be removed.

Means against the acquired habit.—When we observe a child becoming listless, absorbed in thoughts, startled when suddenly addressed, obstinate, peevish, irritable, morose, taciturn, when we find its emotions becoming slow and heavy, that it seeks solitude and shuns play, when we see it becoming pale, with eyes sunken and surrounded by dark rings, when the lips become faded and the muscles soft and flabby, we are justified in the diagnosis masturbation. Sometimes the children are masturbating themselves in the presence of their elders, and the latter are not able to interpret the suspicious movements. Any kind of movements, with the boy's hands in his trousers, or with the girl's legs crossed, are suspicious and must be interrupted. Near the orgasm such movements change their character and rhythm, the eyes become sparkling, the face shows an excited lascivious expression and respiration becomes rapid. Such phenomena must be recognized, and the child must be interrupted in its favorite exercise.

The child having already acquired the habit, we will have to see that no opportunity is left to him to exercise the same. Masturbation once learned, it is impossible to stop it before adult life is reached. In the meantime, the child must be kept busy and must be taught self-control. The child must never remain in bed when not asleep, never sleep lying on its back and never remain too long in the toilet or in the bathroom. Two children must never sleep in the same bed or enter together the same toilet. Stimulating foods and drinks, such as pork, gravies, pastry with lard, salt-meat, mustard, pepper, rich pies, spices, candies, pickles, tea, coffee, must be eliminated from the masturbating child's diet. Exciting entertainments, lewd pictures, suggestive reading, all of which tend to increase the child's sexual passion, must be withheld from such a child. In addition to these precautions, we will repeatedly warn the child against the dangers of excesses of masturbation.

The children are now old enough to understand. Although the harmfulness of masturbation has been greatly exaggerated, still it is more injurious than the natural act. Among other injurious effects, the masturbator uses strong psychical and physical stimulants, and the harm to health is in proportion to the height of excitement. Especially injurious to the brain is mental masturbation. The voluptuous day-dreamers are often unable to free their thoughts from fancies and pictures of lustful circumstances when they are alone.

Teachers especially should be alive to the excessive danger of the so-called platonic attachments among their pupils. The sentimental fancy taken by an older boy to a younger boy in boys' schools, or by an older girl to a younger girl, in girls' schools, between whom, in the regular course in the school, there ought to be very little natural companionship, is always suspicious. The teacher or guardian must know that such attachments, which appear so touching and romantic, have a most dangerous resemblance to abnormal passion.

The sequelae of immoderate masturbation are often quite disastrous. There is, in the first place, general neurasthenia, with all its accompanying symptoms, as photopsias, glistening and dazzling before the eyes, photophobias, dry conjunctivitis (particularly found among masturbating young girls and old maids), and functional sexual disturbances, as diurnal pollutions and spermatorrhoea. Other symptoms are indolence, lack of energy, shyness in demeanor, want of self-reliance, disinclination to study, incapacity for serious work, shortness of memory, absent-mindedness, unsteadiness of character, hypochondria and melancholia.

The children become peevish and irritable, they are reserved in conversation, apathetic in manner, hesitating in actions, slovenly in dress, and contradictory. Cerebral anemia is of common occurrence among those addicted to excesses in masturbation. Hence vertigo is a common symptom and fainting spells occur often. (Girls especially are liable to be affected by syncope.) Perspiration breaks forth on the slightest exertion, and the slightest exercise occasions much shortness of breath. Neuralgia of the testicles, ovaries and the bladder is also frequently caused by excess. The neuralgia of the neck of the bladder is particularly distressing. The patient is frequently seized with a desire to pass water, and the evacuation of the bladder is attended with pain. The frequent calls to urinate occur oftener during the day than during the night. Particular danger of long-continued masturbation lies in the development of impotency in men and frigidity in women.

Besides the nervous phenomena, there are often found real anatomical alterations. As the habit is more frequently indulged in, the prolonged congestion produces a catarrhal process in the urethra, prostatic gland, seminal vesicles and varicocele* in the male; and in the female, catarrh of the ovaries, tubes, uterus and especially of the endometrium. These conditions give rise to uncomfortable and distressing sensations which demand relief and are gotten rid of only by a continuation of the habit. Thus a vicious circle is continually at work. The results are stricture of the urethra, spermatorrhoea, disturbances of the intestinal tract, as dyspepsia, flatulence and constipation, and palpitation of the heart.

The congested genital glands, furthermore, excrete and secrete excessively. In this way the elements of the internal secretion are either in a state of atrophy or otherwise disturbed. The organism is thus deprived of these important elements and suffers accordingly.

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* Vide B. S. Talmey; Contribution to the study of the Aetiology of Varicocele; New York Medical Journal, July 14, 1894.

Period between sixteen and eighteen years.—When the boy or girl, at the age of sixteen to eighteen, are about to leave their families, they will have to be warned against yielding to the frequent sexual temptations. At this time the boy, and to a certain extent in our modern industrial world also the girl, leaves the family to go out into the world to commence the struggle for existence. There, in the office or in the factory, the boy and the girl will be surrounded by many temptations. Innumerable chances will be offered to them to surrender their chastity. It must, therefore, be impressed upon them how necessary and important it is for them to be careful and not to allow the hot temper of youth for the woman, respectively for the man, to get the better of their prudence.

They have to be warned of the dangers of venereal diseases and have to be shown the fearful results of promiscuous intercourse.* We will speak to them openly about the dangers of

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* To be sure this will mean preaching the morality of fear, and it may be objected that "burglary is wrong, irrespective whether the burglar does or does not get caught." But the teaching of pure ethics is best left to the minister, who is the natural teacher of morality. The latter, with all the authority of religion, cannot prevent sex irregularities. Rev. J. M. Wilson (Journ. of Education, 1881) says: "Emotional religious appeals are far from rooting out sensuality and sometimes even stimulate licentiousness." This is a confession of the ministry that, as far as chastity is concerned, pure ethics seem to have been a complete failure. Hence, the pedagogue and physician will have to give other, more appealing reasons for the avoidance of a promiscuous life. Besides this, the morality of fear is a pretty good working morality. The Bible (Exodus xx, 5 and 12, and xxii, 23, the observance of a command carries its reward and the transgression of a prohibition its punishment) often preaches the morality of fear, and upon the Biblical morality all the western civilizations are founded. Morality is the arrest of the instincts by the intellect, and the intellect always asks for the ethical "why." The instincts are the voices of the past generations, reverberating like distant echoes in the cells of the nervous system. To overcome this powerful inheritance, the intellect needs a sound, valid reason, and the best reason will be, if we can show the violator of the usages of society that he is not only injuring himself but that he does harm to others. An immoral act must harm somebody. A man alone in the world can not be immoral. If humanity suddenly perished, leaving only one man on earth, there would be no morality left for him. There is no moral precept which is not a social precept, no other duty except toward one's neighbor. If human sanitation and the universal intelligent use of venereal prophylaxis could banish venereal diseases from this planet, there would be no medical sex-problem, although there might still remain some sex-problems for the sociologists to solve.

But venereal diseases are still here among us. If prostitution could venereal diseases. The diseases of society just as those of the body, says Stuart Mills, can not be prevented without speaking openly about them. The social diseases must be spoken in the open and not with bated breath, and must be spoken to the woman no less than to the man.

The social diseases have been declared shameful and no one is allowed to know or to mention them. Many excellent people look upon venereal diseases as a merited punishment for the sins of immorality. In the popular conception, venereal diseases are diseases of debauchery only. There is, on the part of the public, an indifference, even an active opposition, to sex-enlightenment, due to the erroneous idea that venereal diseases are the exclusive appanage of vice. The people are ignorant of the fact that mil-

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be expelled from our earth, the generations following such a happy catastrophe would be free of venereal diseases. But as humanity seems to be now constituted, we shall have to wait a long time for the spontaneous disappearance of this plague. Even in the ideal state of society, dreamt of by our economic determinists, prostitution will still be in existence, as long as we continue to breed mental defects. Only a very small percentage of prostitution is due to economic conditions. In the great majority of cases it is absence of every moral principle and will-power which determine the girls to embrace this unhappy profession. Dr. Pauline Tarnowsky (Etudes anthropométriques sur les voleuses et prostituées) found that professional prostitutes are imperfect beings, affected by arrest of development, generally due to morbid heredity, and present mental and physical signs of degeneracy in accord with their imperfect evolution. They accept their abject trade agreeably and do not want to change it. Laziness and absence of moral sense are the principal traits characteristic of the prostitute. Dr. Olga Bridgman (Jour. Amer. Med. Assoc., August 16, 1913) found among a hundred and four sexually immoral girls, examined at admission at the State training school for girls at Geneva, one hundred and one or ninety-seven per cent. feeble-minded and only three normal. Dr. Edith E. Spaulding, Physician, Massachusetts Reformatory for Women, Sherborn, Mass. (The Amer. Social Hygiene Assoc. Bulletin, May, 1914), has completed a study of the mental and physical factors in the cases of 244 girls leading a life of prostitution. Of these over ninety-nine per cent. had one of the venereal diseases, fifty per cent. had both syphilis and gonorrhoea. Of the total number 60 per cent. showed syphilis and 89 per cent. gonorrhoea. The mental and environmental factors disclosed by this investigation are no less valuable and interesting. In only 15 per cent. did environmental conditions alone seem to have determined the entrance into a life of prostitution, the remaining eighty-five per cent. showed some underlying mental or physical defect.

All these investigations tend to show that defective mentality is responsible for the presence of prostitution. Prostitution, therefore, will always be with us, as long as we allow mental defectives to propagate. With the presence of prostitution, the venereal scourge will rage among us, unless we can convince men to stay away from contamination.

lions of guiltless persons contract these diseases through common utensils and particularly in marriage. These dreadful diseases embrace among their victims a vast number of virtuous wives and innocent children. The number of virtuous wives suffering from venereal diseases is much larger than the entire number of prostitutes in our country. The wife and unborn child are surely innocent in every sense of the word. They are incapable of forseeing and powerless to prevent the threatening injury.

Syphilis, especially, is not purely a sexual disease. It is often acquired in the most innocent manner. An almost inperceptible lesion in the mouth or throat of the syphilitic exudes a virus which may be conveyed to another person, by a pen, pencil, drinking-glass, by surgical and dental instruments and by kissing.

Some years ago the author treated a pure, innocent, seventeen-year-old nurse-girl for syphilis of the pharynx who contracted the disease from the syphilitic infant she was taking care of. Both the host of the infection and the victim were thus perfectly innocent.

Such innocent people surely do not deserve punishment and ought to be protected. The traditional shameful character with which the venereal diseases have been invested by popular prejudice is surely absent in this class of cases. The only practical protection is the removal of the mist of ignorance.* Ignorance of the results of venereal diseases is often ruinous.

Especially is ignorance, prevailing about gonorrhoea, often very disastrous. Gonorrhoea is commonly considered a benign local disease. Young men think it a joke to have gonorrhoeal infection several times in their lives. They have imbibed false views in regard to the trivial character of this venereal infection. They think gonorrhoea is not more serious than a bad cold. The young man who happens to have escaped gonorrhoeal infection is the target of his friends' jests. Yet gonorrhoeal infection may make a tragedy of marriage by destroying the woman's conceptional capacity and rendering her irrevocably sterile, in this way producing childlessness, and by sending thousands of women to the operating table to be condemned to the mutilation of their generative organs to save their lives.

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* This course will mean a much larger task than merely lobbying a bill through the legislature for the eradication of prostitution, the common remedy of the reformer. It will come only by the slowest and most difficult of processes and by that hardest of all work in the world, i. e., thinking.

The off-hand reformers are too impatient with the slow and toilsome process of competent and judicious sex-education. For them a law, forbidding the marriage of the diseased, suffices to eradicate hereditary syphilis and ophthalmia neonatorum. As a rule, their laws often intensify the very ills they seek to cure. To the average reformer life is presented in a stark and rigid outline. He has no perception of proportions, no knowledge of values. Even when he acquiesce in the slow, patient, laborious study of sex, he is blandly unconscious of distinctions. He at once exaggerates matters. He can not see that the truth about sex may be imparted to the child by parents. family physician or teacher, but that it cannot be acquired by the child from the platform, stage, novel or the ubiquitous magazine.

If the proper knowledge of all these dangers would be imparted to her, it is inconceivable that any woman, with a fair amount of judgment, would permit the approach of a possibly tainted man. Every girl, who knew all the dangers of contracting such a disease, would be more capable of understanding the seriousness of her taking a false step and would guard herself against it. If the girl knew of the prevalence of venereal diseases among men, and her great danger from this source, she would not so easily debase herself and sully her vestal purity. Only full knowledge can adequately assist her. Experience has shown again and again that thousands suffer physical and moral wreckage by trusting the blind instinct as the sole and sufficient guide for its regulation. The girl ought to know that the sexual instinct is imperious in its demands. If she yields to an ardent lover she runs danger to contract a serious disease.

The ignorance prevailing about the dangers of venereal diseases is also responsible for the levity with which marriages with profligates are contracted. By a strange irony of fate, the diseases of vice, transplanted to the bed of virtue, often become intensified in virulence. Still with many girls the man who has most promiscuously and profusely scattered his "wild oats" has been looked upon as the most favored one among possible husbands. How there can be anything alluring to marry a man with a past, when there is the great peril that the young bride may get up on the morning after the wedding-day an invalid for life, can only be explained by the lack of knowledge of the gravity of venereal diseases. If the mother knew that a man who has led an unclean life is not a safe husband for her daughter, if she were aware of the fact that dissipated men do not make desirable husbands, she would look more for virtue than money in the future son-in-law. If the girl knew the host of indeterminable lesions which may follow in the wake of various venereal diseases, if she knew all the dangers lurking for her and her offspring, she would never condone moral depravity in her husband and the father of her children. Her whole nature would revolt against the wedlock with a man whose body is a sink of corruption. It will be she who will have to suffer most. It is upon the woman that the burden of shame and suffering, of disease and death, is chiefly laid.

The danger of sexual exploitation of young girls by certain men is much greater, the less the girls are instructed about the social dangers and the physiological consequences of a chance acquaintance. The girl ought to be taught that one mistake blasts a young girl's life. Let a young woman stray but once from the path of virtue, or let there be even one breath of suspicion against her virtue, whether well founded or not, and there is no forgiveness to her in this world. She has suffered an irretrievable loss. Her greatest enemy in such a case is woman herself. Society admits the acknowledged libertine to its most exclusive circles, but forever ostracises the woman whose one false step has been found out. The man may emerge from the mire of dissipation without a spot or blemish upon his character, for the woman, there is no return. Shame and degradation follow her even to the grave.

If the girl further knew the physiological consequences of her transgression, if she knew that she may become gravid, and thus publish to the world her folly, such cases as are often seen in maternity hospitals of girls between the ages of twelve to fifteen years being already pregnant, without knowing the sex relation, would never be met with.* Many of these girls have no adequate idea of the result of congressus, because no one has told them.

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* Lewis (D. Amer. Jour. Derm., 1906) has known girls of thirteen and fourteen years of age quæ conceptaverunt without realizing their condition. The author examined once a gravid girl of seventeen years who had no idea what pregnancy means and where hers resulted from.

The prophylactic value of education, which has been applied to the prevention of almost all communicable diseases, would surely also be seen in this dreadful disease, this cancer of the body politic, meretricious venery, this plague of prostitution which poisons the very sources of the family and of the state. But for the prevailing ignorance of the girls, regarding the dangers and pitfalls that beset their lives' pathway, one million girls would not have been led into a life of shame in this country.* These unfortunate girls do not all come from the slums of the great cities, as the economic determinists would like to make us believe, but many come from refined country homes.† Most of these devotees of meretricious venery have become so through the fundamental vice of laziness and defective mentality. It is sentimentality pure and simple always to speak of betrayed innocence or dire poverty.‡ A vicious disposition, love of pleasure, and the gratification of the erotic desires,§ are, as a rule, responsible for the majority of girls embracing the profession of prostitution. But the most serious among the factors which work together to bring many a girl to ruin, is ignorance and the lack of proper instruction. If the girl knew that the career of the venal woman lasts scarcely five to ten years,* and that it is a large sewer, a garbage dump and a crematory, she would surely not be so easily led to embrace this vile profession. If the girl knew these facts, it is inconceivable that even the mentally defective girl would prefer this short life of silks and satins and then annihilation to a respectable life, even of poverty.

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* Woodruff (Expansion of Races, p. 193) estimates about one million prostitutes in this country. Roe asserts that the average life of these girls is about five years. This means that two hundred thousand prostitutes die every year in the United States and are replaced by new ones, or two hundred thousand girls are led into a life of shame, every year, in this country.

† Belaschko's statistics show that fifty-five per cent. of all the venal women in Berlin come from the great cities and forty-five per cent. from the country. Thirty-four per cent. of these girls belonged to middle-class families and three per cent. of them were graduates from high schools.

‡ Social and not economic conditions, says Nascher, are responsible for most of the prostitution in New York City. Very few are driven to it through want.

§ Gibb (N. Y. Med. Record, 1907, p. 643), who examined nine hundred children for the society of prevention of cruelty to children, has found girls of nine or ten years of age and even younger with abnormally developed instincts who often submit willingly.

The author had once under treatment for chancre a child of eleven years of age who submitted to concubitus for money to be able to buy pretty clothes. Her mother, a widow, was well able to support her and did so. There was no question of poverty.

In another case, a girl of twelve, already menstruating, whose mother was in an insane asylum, "tentavit tangere genitalia medici sui," while being examined for bronchitis.

The girl, therefore, must be warned against the allurements of meretricious venery. She must be told that the average duration of the career of the venal woman is very short, and that embracing this profession is almost tantamount to committing suicide. Before the girl has made the fatal step, she has to be shown the great slavery and misery prostitution brings upon those who embrace it as a profession, and that the career of the prostitute lasts no longer than five to ten years in the average. Then come ruin and the morgue.

But the young girls are started in life entirely ignorant of all the dangers about them, and the result is the vast army of unfortunates. In this way venereal diseases persist, sexual crimes abound, degeneracy remains and countless victims, year after year, pay the penalty of ignorance.

The best prophylaxis of impurity is the avoidance of intoxicating beverages, chance acquaintances, vanity and pleasure-seeking. The girl's attention has to be called to the danger lying in the habit of drinking intoxicating liquors. A girl has only to taste a drop of liquor in a strange man's company, and her chastity is in the greatest danger to desert her for good. It will not take very long before this girl will indulge in the excessive use of alcohol, which dulls the moral sense of men and women.†

The girl has further to beware of the danger of chance acquaintances. Young men of such acquaintances, in ninety-nine cases out of a hundred, will do all in their power to induce a girl to drink intoxicating liquors, and, when she has become excited by the unaccustomed beverage, they will ruin her chastity.

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* Clifford G. Roe (in Woman's World, September, 1909) claims that the average life of the prostitutes is about five years, according to the best statistics.

† Through the consultation about pregnancy, several cases became known to the author where respectable young men and women, who, known to each other and of the same set in society, would never had thought of indulging in illicit venery, after participating in a carouse together found themselves in some hotel the next morning, without the least knowledge how they landed there.

The girl must particularly be warned of the great danger lying in vanity of personal appearance. Many a girl has sold her virtue for fine clothes and outside finery, many a girl has sold her health, morality and even her soul for a few showy bawbles.

Last but not least, there is danger in pleasure-seeking and in an absorbing love of gaiety.* The seducer, says Block (Zeitschr. f. Bekämpf. d. Geschtskr., Vol. X, p. 75), is really not the particular man but the big city. The luxurious hotels, restaurants, music-halls, theatres, etc., and the elegant clothes of the rich allure the poor shop-girls, milliners, dressmakers and servant girls to the career of the mistress in such big numbers that a pure girl over twenty-five years of age is rarely found in this class in the big cities in Europe.

Alcohol, vanity and pleasure-seeking thus lead to the evil of impurity and to a life of ruin, desolation, sickness and degradation. A girl must, therefore, be made acquainted with all these pitfalls, in the outside world, before she leaves her mother's protecting presence. She has to learn above all the high and holy function of her genital apparatus and of the sickness, shame and sorrow which are sure to follow any profanation of these functions. The subject of venereal prophylaxis has been altogether too largely taboo among us, hence the venereal diseases continue to rot the core of society, leaving blindness, deformity, invalidism and death in their train disseminate.

Even the girl who is sent to college has to know all the dangers and pitfalls in the outside world. In addition she has to be warned against the sex-overvaluation by the unhealthy sensualists of indulgence, found in the modern literature of the so-called feminists. All those novels, that are written by the modern woman, says Howard, show an itching of the sexual centre. The passion is there, but perverted, unsatisfied, masturbatic. They wish to make man the weak slave of his or her erotic excitement. They call it in German "Sich ausleben," "to live out your life."

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* The automobile has caused the ruin of more respectable girls than all the poverty of the slums has ever been able to accomplish.

The girl who has chosen an intellectual pursuit has to be taught before leaving home that the real ethics is the defense of all external sex-values. Man is more than a mere sex-being. The spiritual kind of virginity consists in the sensual affairs not being dominating, exacting or filling the inner life. The Jewish philosopher, Philo of Alexandria in Egypt, says: "The virgin, by her company with man, becomes a woman, by the soul's association with God, the woman becomes again a virgin." Such are the lessons the young girl should take along, when she leaves home, so that she may be protected against the doctrines of sensual hyperaestheticism of the modern writers.

The necessity of self-control and chastity must be impressed upon the mind not only of the young woman but also of the young man. There is not the slightest support in physiology for the double standard of morality of the two sexes. Either men and women should be allowed to lead a promiscuous sex-life,* or what is by custom forbidden to the woman should not be allowed to the man either.

But such lessons will have very little effect upon boys who have passed childhood and puberty before they have had the opportunity of receiving proper sex-instruction. Such boys need altogether another kind of instruction, namely, lessons in personal prophylaxis. The objection that to teach personal prophylaxis against venereal infection would remove the most effective obstacle to sexual indulgence, i. e., the fear of infection, simply shows the ignorance of the elementary force which indulgence in venery, once tasted, drives the boy into the arms of prostitution, fear or no fear.† The young man himself, once defloured of his virginity, is of no concern any longer. All the lessons in personal prophylaxis will not have the least influence upon his conduct in life one way or another. But personal prophylaxis may save his wife and children from a life of invalidism and even death.

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* In the present state of society, the most rabid, radical and free-love advocate will scarcely cherish the thought of his young daughter becoming impregnated by a chance acquaintance. Nor will the child, born of such a union, thank his parents for the bestowal of the handicap of illegitimacy upon his life journey.

† How little influence fear of infection has upon the conduct of our young men, leading a promiscuous life, shows the following characteristic case. The author was consulted by a young man, engaged to be married, who was suffering from gonorrhoea, complicated by a terrible

The same procedure will be necessary in dealing with the young man who is a congenital weakling and has to associate with meretricibus. He should at least take care not to contract any venereal disease, which may wreck the lives of his future wife and children. He should immediately after coition, first wash with a cotton-sponge the penis—head, shank and underfrenum—with a solution of sublimate 1:5000; secondly pass water and make a urethral injection with a solution of 2% protargol, and thirdly rub a 50% calomel ointment well into the fore-skin, head and shank of the penis, particularly about the frenum.*

The best prophylaxis against masturbation, and in a certain degree also against inchastity, is the coëducation of the sexes. The familiar intercourse of boys and girls in the kindly presence of their teachers prevents and appeases the morbid craving of the sex-appetite, provided the pupils have not been morally tainted before they entered the coëducational school.

But the comingling of the sexes must not degenerate in tactile eroticism, as may be observed, on any summer night, in city parks, on excursion boats, or on hotel verandas at most of

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orchitis. He was put to bed where he suffered terrific pains for quite a number of days. The first question the patient asked, after he got well, was whether he may marry the next month. He was warned against marrying before repeated examinations have shown the absence of gonococci. He then requested some drug for the prevention of another infection. Now, if there ever was a man who had a reason to fear infection, it surely was he. He suffered enough. Still he was ready again to plunge into his promiscuous sex-life, without any thought of the young girl who was waiting to become his bride.

* Col. L. M. Maus, U. S. A., has used among the troops of his department of the Lakes for one year, with surprisingly effective results, a small tin collapsible tube containing a paste made of phenol 3 per cent., calomel 25 per cent. and lanolin 72 per cent. He has found this paste an absolute preventive against gonorrhoea, chancroid and syphilis, if properly used within half an hour after contact. One-third of the paste is squeezed into the urethra, the remaining two-thirds are applied to the glans. Cleansing the genitalia is not necessary, if the tube is used.

our summer resorts. Of all the five senses, touch is the strongest sense, it is a sense-world in itself. Touch is the only sense that has an organ which can be doubled upon itself. The eye cannot see itself, the ear cannot hear itself, the tongue cannot taste itself, nor the nose smell itself. But the hand can pass over the body surface and both feel and be felt. It can perform the feat of being at the same time both subject and object.

For this reason the sense of touch is especially adapted to be at the service of the sex-sense. The sense of sex seems to have made the sense of touch a part of its being. The sense of touch forms one of the component impulses of the sex-instinct, namely, the impulse of contrectation. Hence dalliance and caresses form a substantial part of the sex-act and are unhygienic, if not soon followed by ejaculation and orgasm. When the act has once begun, and the often observed caresses do represent the beginning, it is unhygienic and very harmful not to terminate the same. The often repeated interruption will lead to all kinds of sexual neuroses, particularly to psychic and more often to atonic impotence in men and frigidity in women.

CHAPTER XX

RULES OF EUGENICS

The best prophylaxis against inchastity and its sequels, the contraction of venereal diseases, is the extirpation of prostitution. If the supply of the means of inchastity could be cut off, there would be no demand.* A considerable part of meretricious venery could be eliminated by lifting the mist of ignorance.† Armed with the proper knowledge a certain percentage of the girls who are now swelling the ranks of prostitution would surely shun this profession. But there will still remain the greater part of venal women, who, according to the best authorities, belong to the high-grade imbeciles and hence cannot be reached by instruction.‡ This class of women who form the main part of prostitution will have to be eliminated by following strictly the rules of Eugenics. Only in this, though tedious but sure, way could defective mentality be exterminated, and prostitution thus banished from our planet within a few generations.*

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* As long as there is a supply of prostitutes there will always be a demand for the services of these unfortunates. The notion that it is the demand which creates the supply has been spread by superficial observers. It was not the demand for the telephone that led to its invention, or the demand for railroads that led to invention of the steam engine. As long as we allow mental defectives to propagate their kind, there will always be degenerate women who will prostitute themselves, and by this very act create a demand.

† Le Pileur says: Lessons to young girls, showing them the dangers to which they expose themselves, can only have a favorable influence. Perhaps the physicians of Saint-Lazare will then hear no more, from at least one-fourth of all these unfortunate girls in this institution, that they have given themselves to some stranger. We will not hear twenty per cent. of them answer that they have allowed themselves to be defloured out of curiosity, to know what it is, to be as smart as their friends.

This ignorance is due to the fact that the majority of parents have no more knowledge of sex than what is known to every animal by instinct. Pinard (Chronique Médicale, 1903, p. 488) says: "Jusqu'à présent l'acte procréateur n'a été qu'un acte instinctif tel qu'il existait à l'âge des cavernes, c'est le seul de nos instincts n'ayant pas été civilisé. L'acte est accompli à l'aurore du XXe siècle comme à l'âge de pierre."

‡ The Sanitarian (March, 1904) claims that not one per cent. of prostitutes are able to read or write because they are of such a low order of intelligence that they cannot be educated.

The aim of eugenics is the production of a better humanity, especially by the elimination of bodily and mentally feeble stocks. With the discovery of the Mendelian law, eugenics was placed upon a scientific basis. The world knew by experience that desirable as well as undesirable traits are transmitted by heredity, but it thought that heredity could be controlled by environment. It believed in economic determinism. Mendel's law revealed the inexorableness of the law of heredity.

The science of eugenics teaches that nature is stronger than nurture. The characters of any living being are determined by two factors, heredity and environment, or nature and nurture, but inheritance is more vital than environment. Heredity and education supply a potential figure, both multiplied give something, if one is nothing the result is nothing. But heredity is the weightier factor.† When nature and nurture compete for supremacy on equal terms, says Galton, the former proves the stronger. Neither is self-sufficient; the highest natural endowments may be starved by defective nurture, while no carefulness of nurture can overcome the evil tendencies of an intrinsically bad physique, weak brain or brutal disposition.

No degenerate or feeble stock can ever be converted into a healthy and sound stock by environment, such as sanitary surroundings, good laws, education, wealth, etc., as the radical doctrinaires would like to make us believe. Such means may render individual members of the stock passable or even strong members of society, but the same process will have to be gone through again and again with their offspring. Improved conditions of life mean better health for the existing population, greater educational facilities mean greater capacity for using existing ability. But lasting improvement can only be secured by breeding from good stock. The development of the future generations will be little influenced by environmental improvements, if the conditions of the blood have been neglected. Nothing can be brought out from a child by euthenics which is not within him.

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* What are a few generations in the history of humanity? One to two centuries represent only a short space of time. Prostitution is older than history. The Hammurabi codex, paragraph 100, has already rules about Hierodules, or girls consecrated to the service of Venus. Moses, Deuteronomy xxiii, 18, commands: "There shall be no temple prostitute of the daughters of Israel." Still prostitution existed among the Jews as seen by I. Regum, xiv, 24; xv, 12; xxii, 46; II. Regum, xxiii, 7; Amos, ii, 7; Hosea, iv, 14. At this point the prophet distinguishes between the common and the temple prostitute. If such an ancient institution could be banished from this earth by eugenics within a few centuries, humanity could be satisfied.

† If the symbol of inheritance be placed as 1, and the symbol of environment as 0, both together will give the figure 10; each alone amounts to little in one case and to nothing in the other.

The elimination of the feeble stock, met with not only in the slums but also in the quarters of wealth, which weighs down the body politic, can only be effected by the prevention of the propagation of those afflicted with undesirable characters.

There are three methods to effect the elimination of the undesirables—segregation, sterilization and castration. In the early history of the human race artificial devices were unnecessary. Natural selection, or the survival of the fittest, was the most potent factor of the elimination of the weak. Later on, in the periods of the Greek and Roman civilizations, the exposure of sickly children, famines, epidemics and the lack of hygiene served as the best means of weeding out the feeble and the weak in mind and body. But as civilization advances a higher ethical level is reached. The diseased, the weak and feeble are allowed to survive. Especially since the appearance of Christianity, which originated among the poor and lowly, charity to the sick, poor, weak and afflicted has become to be considered the first duty of human society. The greatest part of all our charities is in the service of the defectives and the degenerates. The ever-broading sympathy and altruism of civilized humanity makes it possible for the dependent and delinquent classes to survive. We make the fostering of the unfit and of the cripple our highest duty. Especially in modern times, the great strides made in hygiene and in the other medical sciences operate to prolong the existence of the unfit till the period of propagation. War on infant mortality and surgical aid have enabled defectives to become parents. We are trying to make environment safer for the feebler in mind and body. Manifold facilities are offered for the survival of the unfit. A social contra-selection has thus set in.

All our sentimental activities in the interest of charity, praiseworthy as they are, are in the last analysis anti-social.

Our anti-social perverted sentimentality shows itself particularly in the stand we are taking towards marriage. Marriage and racial anti-suicide are preached in and out of season. Almost anybody, the criminal in the Tombs and the deaf-mute in the asylum, is considered good enough to marry and to propagate. The result of this preaching is that the improvident, incontinent, selfish and foolish follow the advice and marry. The less individualized, the lower the types, the more nearly animal, the earlier they marry and the more they are fertile. On the other hand, the superior men and women either do not marry at all (e. g., Catholic priests, nuns, teachers, nurses, etc.), or marry very late and practise the voluntary elimination of the family in the bargain. For the prevention of conception is an accepted principle among the better classes of every civilized country.* Hence the fall of the birth-rate among the most desirable classes, such as the professional people, best artisans, skilled mechanics, etc. This falling birth-rate in itself is not at all a great calamity to humanity, as some reformers and politicians try to make us believe. It may be dangerous to a smaller State when threatened by a more populated one, or to an aristocracy when threatened to be ousted from its privileged position by the common people. Otherwise the fall of the birth-rate brings rather benefit than damage to the family and to society. The deplorable thing is that only the superior classes practise the limitation of the family; the inferior classes multiply like rabbits. In this way society is overburdened with the listless and the incapable. Our reformatories, prisons, asylums and homes for the defective are overcrowded.

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* These conditions are now noticed even in our young country, where not only the native of the Anglo-Saxon stock sets a limit to his offspring but also the immigrant, who begins the same practices as soon as he has reached a higher step of the social ladder. The same Russian Jewess who in her native country set her pride to follow the religious dictates of her race to increase and multiply, the same Italian or Irish woman who in her native country would not have thought of defying the tenets of the Catholic church regarding the limitation of offspring, will ask her physician for some anti-conceptional remedy, as soon as she has reached a certain degree of affluence. With wealth and power come love for luxury and ease, and the consequence is the limitation of the offspring.

The endeavor of eugenics is to restore the former selection of the fit in place of the present disastrous selection of the unfit. This eugenics wishes to be effected not by following the brutal philosophy of a Nietzsche, or by abolishing all charities, or by exposing weak children, as practised by the ancient Spartans. The moral law and human sympathy dictate that the children, once born, should be preserved by all known means. But in the interest of the race, such children should be prevented from being born. This need not be accomplished by abolishing the absolute freedom of selection of marriage-mates, as advocated by some pseudo-sociologists in Europe. There is no need for the overthrowing of all human institutions and for the imitation of the method of the stud-farm, as advocated by the modern race-culturists. The freedom to contract even of an unsuitable marriage is always preferable to the tyranny of the state directing the personal affairs of its citizens.* The first essential for human development is liberty. Liberty is the atmosphere in which character is formed. No one has a right to exclude two free-born individuals from marriage. This right is inalienable. To exclude such a man and woman from marriage relations would be assaulting the inalienable rights of man which no legislature or even constitution may do, except by brutal force.

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* Any sex-order for breeding purposes must be a public institution, and such an institution would be the worst slavery history has ever seen. Mardach (The Tragedy of Man, twelfth scene) gives in his drama a true picture of the tyranny of such institutions. The hero and heroine of the drama are Adam and Eve, who are repeatedly reincarnated at different important periods in the history of the world but do not know who they are. At the different incarnations they always happen to meet and fall in love with each other. The last reincarnation on this earth takes place several thousand years after our present era. At the end of the twelfth scene, Adam is present, when the old man or judge of the town (called at that period Phalanster) disposes of children and wives. Two women, one of them the reincarnated Eve, arrive with their young children, and the judge, upon the advice of the scientist, decides which trade they should learn.

FIRST SCENE

JUDGE. Scientist! Examine the skulls of these two children.

SCIENTIST. This child should be brought up to be a physician, the other to be a shepherd.

JUDGE Out with them.

EVE. Do not touch him! This is my child. Who dares to tear him away from his mother-breast?

JUDGE. Take him away! Why tarry with him any longer?

EVE. My child, my child! Did not I nourish thee with my heart-blood? Where is the power that may rend this holy bond? Shall I disclaim thee forever, that thou mayest be lost in the crowd, and my searching eye, in restless fear, shall in vain look for thee among a hundred similar phalanster-types?

ADAM. O friend, if ought is sacred to you, leave this child to his poor mother.

But man has no right to injure his own children. The careless or wilful procreation of a vicious progeny is not only a crime against humanity but a wrong to the children who ought to have remained unborn. Hence it is the solemn duty of any couple, if there be a taint in their ancestry, voluntarily to exclude themselves from parenthood. If their mentality does not enable them to exercise such control, society has a right, nay the duty to effect the exclusion in its own interest as well as in the interest of the offspring, who would become a burden to themselves.

This exclusion cannot be realized by laws against marriage

JUDGE. You play, oh stranger, a daring game! If we allow the revival of the conquered prejudice, formerly called the family, then the acquisitions of our present science will tumble at once.

EVE. What is to me your frozen science? May it fall, where nature's voice speaks.

JUDGE. Well! will it be done soon? (*The child is carried away.*)

EVE. My child, my child! (*Eve faints.*)

SECOND SCENE

JUDGE. These two women are not mated yet. Those who wish them for pairing come forward.

ADAM. Upon this woman make I claim.

JUDGE. Scientist! What is thy opinion?

SCIENTIST. The man sentimental, the woman nervous, an unhealthy issue would be the result. This pair fits not together.

ADAM. Still I shall not let her go, if she wishes me.

EVE. Magnanimous man, I am thine.

ADAM. I love thee, oh woman, with the whole fervor of my heart!

EVE Also I, this I feel, will forever love thee.

SCIENTIST. Why, this is madness. Strange, indeed, to see reappear the spirit of bygone ages in our enlightened world. How comes this?

ADAM. It is a late ray of light from paradise.

JUDGE. It is pitiable.

ADAM. Pity us not. This madness is ours. We surely envy not you for your soberness. What in the world ever was great and noble was such madness, which is not confined by circumspect anxiety. The angel's speech that sweetly sounds down to us from higher spheres is a safer proof of our soul's affinity and kinship to the higher regions. We despise the low common dust of this earth, boldly searching the road to the higher spheres. (*He holds Eve in close embrace.*)

JUDGE. Why listen any longer to this nonsense. Away to the hospital with both of them.

of individuals, physically or morally inferior. Such laws are entirely futile in relation to propagation. Only hypocrites or perfect fools do not see it. The sex-urge plays a particular rôle in degenerates. They suffer from a diseased exaggeration of the sex impulse. No laws, except it be segregation, can prevent the seduction of the feeble-minded woman or the rape by the criminal man, and a new generation of deteriorants would arise, marriage or no marriage. The baneful sentimentality or sordid economy which allows moral weaklings to roam at large on parole or suspended sentence can only lead to the breeding of mental and moral cripples. If the number of the undesirable and unfit should be decreased, not the marriage but the breeding of the defectives should be prevented.

Among the means of prevention of propagation, the segregation of the defectives in different homes (such as asylums for epileptics, for feeble-minded or for deaf-mutes) would be the most humane method, but also the most unsafe (temporary escape is never impossible), and the most burdensome for society. To segregate people who are still able to support themselves and

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This poetical fancy gives, neverthless, a true picture of the conditions our descendants in future generations will have to contend with if the patriarchal doctrines of our radical sociologists should ever materialize. Their order of things must logically lead to the hardest and most bewildering tyranny mankind has ever known. The tyrannical Draconic laws will prescribe what to eat, what to drink, how long to sleep, how to mate, and what the children should be.

This is not a fancy-dream. Even in our free country the drift of the law-giving power is towards such conditions. In one State, it is allowed to drink tea or coffee, but not alcohol, although ten grains caffeine is already a deadly poison, but it will take many more grains alcohol to kill. In another State it is allowed to smoke cigars but not cigarettes, although of the three modes of using tobacco, snuffing, chewing and smoking, the cigar is the worst of the last mode, because, as a rule, it combines the effects of chewing and smoking. Another state forbids marriage without a physician's certificate, although, if the marriage candidate wishes to conceal the truth, there is no physician living, Neisser, the discoverer of the gonococcus, and Wassermann with his test, included, who could tell with absolute certainty whether a man has been infected or not. Even if the candidate himself, having been infected, wishes to know whether he has been cured, the different tests are of such an elaborate nature that very few physicians, even in the metropolis, are able to make them. Still ignorance passes laws. Besides this, no law, forbidding marriage, can prevent mating and the propagation of the unfit. Even if the king, the representative of the law, should imprison his young daughter in a brazen tower, her Jupiter will find his way to her by a shower of gold.

deprive society of their earning capacity represents a great economic loss to the body politic.

The other quite humane method of prevention of propagation is simple sterilization. The slight operation of vasectomy, respectively salpingectomy, does not give the least inconvenience nor does it alter in the least the mental or bodily character of the operated individual. This small operation has no more effect upon the person, in regard to his potency, than an obliteration of the vas deferens in the male or of the Fallopian tube in the female; and these obliterations cause so little inconvenience that they remain, as a rule, unknown to the man or woman. They are only accidentally discovered when the patients apply for the treatment of their sterility.

Hence all intelligent people who have some hereditary taint should be taught to renounce propagation by this method. Those with a neuropathic diathesis or with an alcoholic diathesis, or who show an inability to learn in school, or those in whose families are found cases of dementia praecox, maniac-depressive insanity, or those suffering from incurable inheritable diseases, such as tuberculosis, cancer, syphilis, hemophilia, color blindness, albinism, in short of such diseases that do not impair their judgment, ought to preclude themselves from parenthood by voluntarily submitting to this mild operation before marriage.

Those, whose judgment is materially impaired to realize the seriousness of their propagation, such as the incurable insane, inherent epileptics, the born deaf-mutes, the idiots, imbeciles, and feeble-minded, should forcibly undergo this operation. Even the dull and idle should be deprived of the chance of propagating their kind by means of sterilization. These incompetents and degenerates furnish the material from which the ranks of the habitual criminals and prostitutes are recruited. Since we have learned that the great horde of defectives is due to unfit matings and that indolent strains arise by the mating of indolent persons, society has a right and even a duty to weed out these delinquent, defective and dependent classes by the prevention of the procreation of the various defective offspring.

The third method of preventing propagation is castration. Sterilization does not deprive the individual of his desire for congressus nor of the ability to perform the same, nor of the faculty of experiencing libido. Hence the murderous and erotically degenerated criminal classes will remain a menace to society until they are deprived not only of the potency of procreation but also of the potency concarnationis and of experiencing libido. The method of castration, therefore, should be reserved as a penalty for the outspoken habitual brutal criminal, the rapist, the confirmed inebriate, the incorrigible burglar or gunman, the gibbering idiot, or imbecile cretin with the inherited tendency to crime, and the unstable erotopath. The offspring of this class are predestined to be degenerates, and one of the two operations is imperatively indicated. It is preferable that the testicles or ovaries should perish in such individuals than that their morbidity should be propagated. In the interest of the patients themselves the more radical operation is to be recommended. Spayed animals are always easier controlled. Just as gelding of the bull and stallion changes the vigorous, powerful, spirited animals into the comparatively quiet, docile ox and horse, so may the unsexing or castration of the unfit have a beneficial quieting effect upon the ferocious, currish, stupid human semi-animal.*

The defectives, when at large, will always find mating facilities even with the healthy, and thereby drag fresh blood into the vortex of disease. The progeny of defective parentage are always defective. Two imbecile parents will never produce a perfectly normal child. A superior mated with an inferior may sometimes reproduce the normal, but, as a rule, the progeny of this crossing will also be defective. The eradication of every kind of degeneracy is hence the solemn duty of society to relieve the burden of the community, and by the reduction of the lower types in each successive generation, degeneracy could be weeded out of human society.

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*No doubt castration is a severe penalty for any human being. But degeneracy itself is the penalty for the violation of biological laws, and the eradication of degeneracy is no more than the satisfaction of the law of talion and the restoration of the moral equilibrium. Society has a right to make use of these measures of defense to free itself of the degenerates, and nothing short than depriving them of the capability of procreation will do the work.

This right does not mean that it is the duty of the State to make search for inoffensive degenerates to satisfy the law of talion. In the interest of personal liberty, it would be very dangerous to give society the right to pick up inoffensive men and women on the streets, declare them imbeciles and sterilize or castrate them. This would throw the doors wide open to abuse. Only those who place themselves or are placed under society's protection, either in asylums or in prisons, and have thus become society's wards should be subjected to the rules and regulations of society.

The other method of the realization of a superior humanity is the positive breeding of superior offspring. But this method of the stock-farm is so antagonistic to our conception of personal liberty that any liberty-loving nation will prefer panmixia or blood-chaos, with the freedom to choose their mates by means of love or even infatuation, to the patriarchic slavery of being mated like race-horses.*

There is no need for a revolutionary change of the marriage relations as proposed by the different brands of race-culture. The ultimate apotheosis of the world will never be reached by the superman on the terms of Nietzsche. The novel and revolutionary doctrine as to choice of parents has sprung in essentially unbalanced minds. If only those undesirables who become a public charge, either in prisons or in asylums—and sooner or later they all land there—are one way or another prevented from the propagation of their kind, the anti-selection, now at work, would cease. The degeneration of the human race could be stopped, even under the present conditions of human cultivation.

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* The brutality of Nietzsche's philosophy has never attracted normal people, even if they had the assurance that the offspring of the brutal mating will turn out to be supermen. This assurance can not be given. The lessons of history teach just the contrary. The artificial breeding of the Spartan warrior led to the sterility of every progress of culture, science, art or commerce, while the chaotic panmixia of Athens did not prevent this town of only thirty thousand inhabitants, two-thirds of them slaves, to become the spiritual centre of Greece and the teacher of untold future generations in art and science. But for Athens and its panmixia, Sparta's history would have remained unwritten and its people buried in oblivion, like many another nation that is known by name only. The most vaunted Spartan vigor has not left the least sign of a monument, chiseled, written, carved, or stained, to record Sparta's very existence. Sparta's vigor was the vigor of the bull or the elephant.

CHAPTER XXI

SEX-HYGIENE FOR ADULTS

Engagement.—The boy and girl who, by the proper and circumspect management of home and school, have succeeded to remain pure and chaste until their marriagable age need certain lessons in sexual hygiene to secure the desired happiness in their future married life.

In the first place they ought to know that true marriage must be founded upon true love, not upon sensuality. Marriage founded upon blind passion, aroused by external qualities, is not capable of enhancing the spiritual and corporal resources of man and will never bring true happiness of any considerable duration. Real happiness does not lie in the realization of the desires. Only true love, not sensuality, can give life or enrich the life of the married couple.

The essential for a happy union is that the contracting parties should be more or less each other's equal. The "law of parity" is especially true in marriage. Like selects like. The young people should be of the same social position and, if possible, of equal education. Love is the union of sentiment, and lasting happiness in marriage is only possible where there is perfect understanding between husband and wife.

The young people should further be in full sympathy with each other's views of life. The reason why so many marriages of to-day prove failures is that this rule is disregarded. Modern men are drunk with sensual pleasure and lay an exaggerated emphasis on physical qualities. They do not look for responsiveness and sympathy in their future partners but for vulgar éroticism. Animal sensuality in all its organic spontaneity control their chosing of a wife. Hence she is often taken from such walks of life where pleasure is the chief aim of existence. No wonder that such actually bought happiness soon languishes, and the man finds that the woman he has chosen as his life-partner has nothing in common with him except the mania for pleasure. The craze for luxuries of home and dress and the extravagance of the entire mode of living has taken such a hold upon modern women that most of them sell themselves into matrimony to the first man whom they consider able to provide them with luxuries, without regard to the manly qualities such as courage, intelligence, education, culture, generosity and chivalry, qualities which in former times made men attractive to women.

The parties contracting marriage should be of suitable age. A difference in age from seven to fifteen years will bring the happiest results. In our climate a woman's sexual life ceases about the age of forty-five, and man's about sixty. Hence there is a difference of about fifteen years in favor of the man.* In our climate the best age for women to become wives and mothers is from twenty-four to twenty-eight years.† If the man is then about ten years older, the couple is physically well mated.

The time between engagement and marriage should be neither too short nor too long. A period not shorter than three months and no longer than a year should elapse between the engagement and the marriage. It is an absurdity to expect real love from a young man and a young woman, who have seen each other only a few times, because of the legality of the act. Especially does it require a certain length of time and considerable skill and delicacy to overcome the tendency of shyness, which is a part of a woman's nature, and of prudishness, which is instilled in the girl from the very moment she is capable of thinking. This questionable virtue is taught at home and at school, and becomes a part of her very being. It follows her as she grows up, clings to her, influences her and molds her. Hence, if the husband does not wish to begin married life with rape, he will have to associate with her long enough, till she becomes aware that the wife has no need of maidenly coyness and may indulge in the luxury of bestowing gallant attention without appearing indelicate and bold. The girl also needs enough time to study the man, his mode of life, his habits, his degree of honesty and purity, and what is the principal thing, his health. Love will surely desert the home where the young bride has left her bridal chamber afflicted with gonorrhoea or syphilis, and happiness will scarcely attend the wife and the husband who has spent the strength of his youth on venal creatures and now looks for a cure and for restoration by the impotent soiling of a chaste virgin.

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* Even at the time of Shakespeare this fact was well known. The poet's advice is: "Let still the woman take an elder than herself; so wears to him, so sways she level in her husband's heart."

† Premature union means loss for the child, says Ellen Key; it may arrest in their growth countless excellent forces. Woman's nature does not attain its full spiritual maturity before about the age of thirty.

Enough time, therefore, should be given both parties for mutual study. On the other hand, too lengthy engagements keep the affections and the passions in an excited and unnatural condition, which after a time tends to weaken the nervous system and thus undermines health.

The following case is very instructive. Mr. L., twenty-seven years of age, an assistant professor in a well-known college, and his bride, a teacher, thought that their economic conditions did not allow them the luxury of an increase in the family. So they agreed to a total abstinence of marital relations in the first year of their married life, but fully indulged in frustrate erotism, such as caressing, etc. The result is that L. has now to be treated for atonic impotence, manifested by premature ejaculation.

Wedding.—The wedding-day should be selected to take place about ten to fifteen days after the end of the menstruation. It is most desirable that the first sexual relations should be fruitless. Hence the wedding should be selected during the period when conception is least likely to occur. The time immediately before the period, and still more, immediately after following it is the most favorable to conception. In the first place, ovulation and menstruation are generally synchronous. Then during the intermenstrual period the plug of the clear viscid mucus which is secreted by the cervical glands blocks up the passage and interferes with the entrance of the spermatozoa into the uterine cavity, unless removed by female ejaculation which does not always occur at the right moment. This obstruction is washed away each month by the menstrual discharge. Impregnation is, therefore, most likely just after the menstrual epoch, while the middle of the inter-menstrual period is the time of comparative sterility.

The next important question is the selection of the room and bed for the married couple. In the aristocratic European families husband and wife occupy different bed-rooms. Throughout Germany, even among the poorer classes, husband and wife, although occupying the same room, have at least different beds. Here in our country it is the custom, even among the well-to-do, to sleep in one bed. This unhappy custom, apart from its unaesthetic aspect at the time of menstruation, leads easily to excesses, and many a young couple has ruined its life by excessive sexual indulgence. There should be chastity even in the marriage relations. It is hence to the best interest of husband and wife that they should at least occupy separate beds, if the circumstances do not allow the luxury of separate bed-rooms. The most refreshing sleep can only be attained by occupying the bed alone.

Concarnationis positurœ. — Complexus venerei positurae numero sex sunt aliis temporibus apud alias gentes usitatæ. Vir supra, vir infra, stando, sedendo, a latere and praepostero (more bestiarum).

Normalis atque naturalis mulieri positura est resupina, viro inter femora mulieris extensa et abducta jacente.

"Qua facie praesignis erit resupino jaceto," sings Ovid in his Ars Amandi. In this position the vagina et virile mentulatum easdem directiones habent, et frictiones inter glandes clitoridis penisque, which are the most sensitive organs for inducing libido, are facilitated. The supine position is hence mechanically the most favorable for the frictions of the most sensitive parts.

The position a posteriori (more pecudum) is not so favorable for the frictions of the clitoris. The female orgasm will hence, at best, be retarded. The prone position is, therefore, not the hygienic ideal, at least so far as the female is concerned. The popular belief that this position is more exciting for male and female is based upon the assumption that the intensity of the libido is proportional to the depth insertionis in vaginam fascini. This belief is erroneous. The radix of the penis, as well as the fornices of the vagina, are, as a rule, the points of the least value for inducing orgasm, and these are the very points most affected by the frictions in the prone position. The portio vaginalis and the os externum which are sexually very excitable are, in the prone position, not easier reached by a normal fascinum than in the supine position. In normal cases,[*] therefore, the prone position of the female is anti-hygienic.

In women with orgasmus retardus of moderate degree, positura viri infra may be of some benefit. This position damps somewhat the male ardor, et impeditæ sunt motiones, dum mulier moveat cito aut lente so as to produce the best effects upon her own orgasm.[†]

Frequentatio concubitus.—Congressus frequentatio varies with different individuals, but with the majority, under thirty years of age, three times a week should be considered sufficiently frequent, between thirty and forty twice a week, and less frequently as age advances.[‡] When concarnatio is followed by a sense of relief and comfort it is beneficial, and to be thus guided is the most rational practice. The criterion of marital hygiene, as far as frequency is concerned, is hence the state of the feelings of the couple. The day post initum both mates must feel refreshed in body and spirit, otherwise the act was unhygienic.

If one of the mates has greater sexual desires than the other is able[§] or willing to gratify, he or she has to suppress the erotic excitement by the exertion of will-power or by cold sponging, cold baths and when necessary even by bromides. For while chastity does very little harm to the individual, excesses in venere destroy in time both body and mind.[¶]

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[*] During pregnancy the prone position is the one least injurious to the child. In the later months, it is sometimes the only position possible.

[†] Brehem reports that in the Sudan the woman stands in initu, bends over and places her hands on her knees.

Among the Kamtschadals maritus maritaque jacent in lateribus.

Some of the Australian tribes exercent compressionem in a squatting position.

[‡] The question of frequency was a matter of solicitude to many ancient legislators. Zoroaster requires as the minimum frequency to secure a sufficient gratification mulieri una congressio nono quoque die; Solon three times a month; Mohammed requires once a week, otherwise the woman shall have cause for divorce.

[§] Among young married people it is often the wife who is more exacting than the husband. The sensations are entirely new to her and she demands their repetition so often till the male erections fail to perform their part.

[¶] The mental faculties suffer most under excesses. The Talmud says that the brain dries up through excesses in venere and masturbation. The symptoms of cerebrasthenia e abusu sexuali, says Hegar, is

The frequent exercise actionis conjungendi leads directly to anaemia, malnutrition, asthenia of the muscles and nerves, and mental exhaustion. Immoderate persons are pale and have long, flabby and sometimes tense features. They are melancholic and not fit for any difficult and continued bodily or mental work. They possess very little power of resistance. The patients suffer from aboulia or inability to concentrate their minds upon any subject. There is a certain dysaesthesia or hyperaesthesia of the senses, especially against noise and light. Insomnia is very frequently complained of. Cephalalgia and vertigo is a frequent occurrence. The patients have a feeling of anxiety in stomach and in heart-regions. Anorexia, or loss of appetite, is often met with. Besides, the patient suffers from nervous dyspepsia and constipation which not seldom alternates with diarrhoea. There is often found tachycardia and an arythmic or intermittent pulse. Sometimes asthma and coughing are complained of. The patients feel fatigued at the least exertion. The most annoying symptom is pollakiuria and cystic tenesmus. In men pains in the back are radiating to the legs and to the inguinal and spermatic-cord regions; in women coccygodynia is often encountered. These effects frequentis commixtionis are often seen in men and women after a certain period of married life has elapsed.

Apart from the bad effects upon the general health of the man and woman, excesses in venere cause various local disturbances. Too frequent sexual excitement retards the orgasm or makes it impossible. The detumescence that normally occurs after ejaculation does not take place. The genital organs remain

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pressure in the head, inability to do continuous mental work and to concentrate one's thoughts, which involuntarily continue to stray upon the sexual sphere, lack of mental energy, hypochondria and insomnia.

The eyes of the patients are disturbed by light. They fear light in such a degree that reading after a short time has to be interrupted. Mooren reports the case of an American lady who, manu stupri causa from her early youth, could not even stand the lustre of another person's eye.

Weber found that excessive congressus, especially in the female sex, has an unfavorable influence upon the organ of hearing. The accompanying symptoms are pains in the vertebral column, in the region of the last pectoral and the first lumbar vertebrae.

Mackenzie says that excesses in venere may lead to inflammations of the nasal mucous membrane, to epistaxis and to abnormal sensations of smelling.

thus in a certain state of congestion which causes chronic inflammations, such as prostatitis, vesiculitis, orchitis or urethritis in men, and vulvitis, vaginitis, endometritis, metritis, salpingitis, ovaritis or peri- and para-metritis in women. The habitual congestion of the uterus causes the tissues to become succulent, and the vessels enlarged. It shows, then, all the symptoms of subinvolution, such as menorrhagia, exhaustion and sexual apathy.

Sexual excess, as everything else abused, produces satiety and finally indifference. Emptiness in life is then the individual's lot, and it falls into a state of moral apathy which is characterized by the suspension or complete loss of every sentiment.*

Young and healthy people are able to induce orgasm several times daily. With them orgasm is possible after many excesses. But even in youth frequent practice congressus ruins the individual's health. The frequent inducement of the orgasm weakens the nerves of the sexual sphere. At the time of the orgasm peristaltic movements of the vas deferens in its entire length and of the ejaculatory ducts in men and of the tubes and uterus in women take place. If these delicate movements are too frequently repeated they cause diseases of the genital nervous system. The frequent irritation of the frictions furthermore causes a complete transformation of the covering of the glans penis and of the vulva and of the vaginal mucous membrane. It becomes a veritable skin, a shriveled parchment, which the sebaceous secretions no longer soften. This transformation affects profoundly the genital sensibilities, and if it does not completely destroy the amatory pleasure it at least weakens it considerably.

The urethra is also affected by excesses in venere. In women the meatus externus is more or less open. This dilatation may often be continued the entire length of the urethra and even affect the sphincter of the bladder. Hence the incontinentia urinae that is often found in masturbating little girls and in newly-married young women.

In the beginning of married life the principle commended to the husband should be that an alarmed and reluctant bride should be patiently wooed and never ravished.* The delicacy of caution and restraint is of great importance, especially at this juncture which marks the outset of connubial relations. The entire change of life at this period exerts a strong influence upon the physical condition of the young bride. She needs time and rest to get used to the new condition of things and to reconcile it to her ethical views. If these matters are not respected by the husband, the death-blow to the young love is already dealt in the first days of married life.

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* This explains why so many middle-aged men have no other aim in life except to make money and spend it on frivolities, and why so many women turn their minds to mere fads and sheer inanities; whose minds harbor only one thought, dress, and who worship only one divinity—the goddess of fashion.

There is, furthermore, always more or less suffering on the part of the bride in primo concubitu, partly due to the rupture of the hymen and partly to the forcible dilatation of the vagina. These pains are not confined only to the time of the act, but continue day and night, and represent a really diseased condition. Hence sufficient time should be allowed after defloration for nature to repair these injuries. Frequent indulgence at this period of married life is a prolific source of inflammatory diseases and occasions ill health.

One period in the woman's life in which it is extremely dangerous to practice congressio is the time of menstruation. Yet immoderate women are prone just at that time delicias compressionis cupere, because the cycles of sexual excitement coincide with the menstrual period. The normal and primitive characteristic of the menstrual state is the more predominant presence of sexual excitement.

One of the author's patients, a young woman of twenty-two, mother of one child, was sexually so excited during menstruation that her husband asked for a remedy to appease his wife's excitement quæ menstruata poscebat concubitus frequentes. Initus during this period had an unaesthetic effect upon the highly cultured husband.

The increase of the sexual impulse usually begins a few days before menstruation sets in and lasts a few days after its cessation. Yet, although there is an extreme enhancement of concupiscence during the catamenial period, the aversion to initus during this time by men and women is, generally, real. It is due not to lack of sexual desire, but to inhibitory action of powerful extraneous causes that are largely psychological in character. There is the aesthetic repugnance to union, when such a condition obtains, then there are the inhibitory effects derived from the educational suggestions, inculcated in females as well as in males from the time of puberty.*

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* The young bride entering the bridal chamber a pure virgin, says Ribbing, is not prepared for the things to come as is her husband. In any case, she somewhat fears the changed conditions and surroundings.

Common experience has also shown since time immemorial that concarnatio during this period is fraught with many dangers. Prominent among them is the possibility of rupturing the impaired vessels and of causing haematometra. The marital relations should, therefore, be suspended during the menstrual period.

Pregnancy.—In the higher animals the female does not admit the male after impregnation has taken place. In man it is different. The act is here a relation of love, mutually demanded and enjoyed by both sexes. It serves other purposes besides that of procreation. Hence initus does take place during pregnancy. Although the woman's sexual appetence is somewhat lessened during that time, yet the libidinous cycles generally continue far into the later months of pregnancy. In some cases an increased sexual desire has been observed.

One of the author's patients, a lady of twenty-two years of age, was sexually so excited during her first pregnancy that ter quaterque quot noctibus congressus petebat, and but for the refusal of her husband, she would have indulged in more frequent gratification.

Another woman was known to the author who became sexually so excited during her pregnancy that for the gratification of her increased sexual desires meretricium faciebat for the entire period.

There is, therefore, no natural cessation of the sexual desires even in a woman. Yet at that time, concarnatio should very rarely be indulged in. If it is practised too frequently it leads to considerable disturbances of circulation, and the result may be a miscarriage. Another danger lurking from initus at the time of pregnancy, is the infection of the woman. If it is admitted that the finger of the obstetrician may be the agent of infection, we can hardly deny that the penis may exert the same influence. The husband should hence abstain from sexual relations with his wife during the latter days of gestation.

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* Even among barbarians women were taboo and considered unclean during the catamenial period. Concarnatio was strictly prohibited. The Mosaic law declares the menstruating woman unclean for seven days. Likewise the man, qui comprimebat a menstruating woman, was considered unclean for seven days.

Confinement.—Concarnatio immediately after confinement is as dangerous as during menstruation. It will be productive of even greater dangers than in ordinary menstruation.* It is, therefore, an old rule that after a confinement a respite of at least six weeks should be had. In the first weeks after confinement, concarnatio leads to congestion of the muliebria and hence to inflammations. The organs must have time to return from their congested to the normal state. For this involution they need about two months, and during this time initus should be avoided.

Lactation.—During lactation the woman's nerves are weaker than usual, and for that reason, concarnatio should be rarely indulged in.† If concarnatio is too often practised during lactation, menstruation may return too early, prevent the secretion of the milk, and cause subinvolution of the uterus. Then there is always the danger of a new pregnancy, which will interfere with the process of lactation.

In nervous and excitable people very frequent concarnatio should be avoided at all times. The frequent genital irritation causes an increase of sexual excitability which is detrimental to their health. Such people should avoid everything that tends to increase sexual excitability, as, e. g., the immoderate use of alcohol and meat, very rich and highly seasoned food and carbonated waters. The best criterion for them whether they are indulging too much in sex-activity is their own state of health. If initus is succeeded by languor, depression or weakness, it has been indulged in too frequently.

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* A confinement, says Freund, is a menstruation in which a perfectly developed ovum is expelled.

† Trousseau says, conjugal congressus is not injurious to nurse and nursling, provided it is regulated by great moderation.

Spatium temporis concarnationis.—The normal duration or length of time necessary to remain in initu before the orgasm is reached is different in different individuals but is somewhat in control of the individual. It must not be too rapid nor should it require too long a time. If both parties tend to come to the climax at the same time, it is best to follow the rule not to hinder the natural succession of the act. It is best to go with the current without trying to resist it. It is not hygienic to prolong the session beyond measure by artificial delays and by alternative entering and withdrawing. The subtleties may increase the libido of both mates at the time being, but they are fraught with peril.

As a rule the climax does not come at the same time in both mates. In the woman the orgasm is, generally, induced a moment later than in the man. The woman, therefore, must first be prepared initu. Non est marito cœundum priusquam conjugæ voluptas est illecta et vulva vaginaque humescunt secretionibus voluptificis. Præparatio partium consistit in osculis, contrectationibus et permulsionibus. Such dalliance has been decried by some ascetics as obscene and beneath a man's dignity. But nothing is low if born of love. Qua re permulsio muliebrium a marito, contractatio mammarum et ludus cum mamillis voluptificissimum erit et illicient conjugam.*

In partial frigidity, the male must, apart from the preceding manipulations, have special regard to the expiration of the female excitation, even after congressus has begun.

Cum muliebria humescent, fascinum inserendum est as far as possible and the motion following be exceedingly slight, hardly more than a tremor, while the root of the mentulæ compressa est contra clitoridem. Deinde actio propria incipiat. Cum climax propinquet fascinum extrahendum et, si necessitas, abstergendum est. Tum actio resumenda est. This procedure may be repeated again and again until the female approaches her orgasm so closely that she will not permit detractionem any more. The climax will then be simultaneous in both mates.

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* Garnier consulit ut manus mariti voluptarie titillet mammas et alias rotundas partes mulieris. These caresses convey to the spirits of both mates the most vivid excitation, which hasten and induce ejaculation. Ovid gives the same advice.

"Nec manus in lecto laeva jacebit iners.
"Invenient digiti quod agant in partibus illis.
"In quibus occulte spicula tangit Amor."

It is known that Vanswieten gave the following advice to Empress Maria Theresia who was childless in the beginning of her married life. "Ego vero censeo, vulvam Sanctissimae Majestatis ante coitum diutius esse titillandam."

The hygienic rule in regard to duration is hence briefly this: The man must adjust himself to the condition of the woman, so that both may reach the culmination at the same time.

Offspring.—The hygiene of the vita sexualis in relation to the offspring is of the greatest personal as well as social importance. The most favorable time for child-bearing is between the twenty-fourth and the fortieth year of the woman's life. Before and after this time child-bearing is of disadvantage for the mother as well as for the child.

The interval between two confinements should be no less than two and a half years. Twelve months for lactation, nine months for reparation from the nervous strain of lactation, and nine months for the next pregnancy. The maximum number of children compatible with health should thus not exceed seven. The moderate bearing of children, despite its physiological expense, is conducive to health.

The middle part of the intermenstrual period is, as a rule, the most sterile. If the couple is anxious to have a child, the best time for concarnatio is from the third to the eighth day after the flow has ceased. The time from the fifth to the second day before menstruation is not so favorable as the days after the period. The greater part of conception follows concubitus practised in the eight days following menstruation.*

Hence a couple desiring a child should be advised that the eight days following menstruation, while not absolutely dependable, yet present the most favorable time for conception.

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* Hensen (Physiologie der Zeugung) concludes from statistics compiled from 284 cases wherein the day concarnationis was known, that the greatest number of conceptions follows the act practised in the days immediately after menstruation. The chances of conception following the act practised during menstruation are increased the nearer the catamenial period is approaching its end. The number of conceptions after the act practised before menstruation, Hensen found to be the smallest.

The time of the day most favorable for the congressio depends upon the purpose of the act, whether it is practised for the sake of procreation or for pleasure only. The horizontal position post initum favors the retention of the semen within the vagina, the erect position its expulsion. The motionless reclining position of the woman after the generative act is, hence, favorable to conception. The act, therefore, should not be practiced immediately before arising.*

The season is also claimed to have some influence upon the offspring.†

Dispareunia of the two mates is often of great importance for the offspring. Orgasmus retardatus in the male does not cause dispareunia. In such a case concarnatio may be protracted for hours without interference by the muliebria. But when the male tends to reach the orgasm too quickly for his particular mate and the erection ceases, then the female orgasm does not take place at all, and we have a case of dispareunia.

Now, at the moment of the female orgasm the uterine suction takes place, by which sperma is drawn into the uterine cavity. Hence if the male orgasm occurs too soon and the woman does not reach this stage at all, female ejaculation and uterine suction fail to appear. This circumstance may seriously interfere with the entrance of the spermatozoa into the uterus and thus prevent conception.‡

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* In a general way Hesiod advises never to practise concarnatio on the return home from a funeral, but rather after having enjoyed a good comedy, for the semen transfers cheerfulness as well as sorrow and other affections to the offspring. For the same reason concubitus should be avoided when in a state of intoxication. Diogenes said to a stupid boy: "My son, thy father was drunk when thy mother conceived thee."

† Noirot found that the healthiest and strongest children are those conceived in the spring, the time of the rejuvenation of nature.

Oettinger found that liaisons produce an abnormally large proportion of females, incestuous unions of males.

Westermark says that among exogamous peoples the female birth rate is often excessively high.

‡ Soranus goes so far as to claim that conception cannot ensue if initus is not desired and longed for by the woman. Just as the man can have no ejaculation, or rather erection, without desire, so is con-

The male, therefore, has to be taught to prevent his premature orgasm by an effort of the will or by so varying the motions as to delay the climax. He has to retard his orgasm so that both mates may reach the culmination at the same time.

Sometimes the entrance of the spermatozoa is prevented by a diseased or narrow cervical canal. In this case the repeated application of the constant electric current, after Apostoli, with the kathode in the uterus, will cause a cure of the catarrh and a more lasting dilation of the cervix than all the instrumental dilatations and the usual curettages will ever effect.

While in the interest of the offspring the horizontal position of the woman after initus is most desirable, and concarnatio should hence take place in the beginning of the night, the rules are somewhat different, if initus is practised for libido only.

Initus is slow and dangerous immediately after a meal and during the two and three hours which the first digestion needs, or after having finished a rapid walk or any other violent exercise. In the same way, if the mental faculties are excited by some mental effort, by a theatre party or a dance, rest is necessary, and it is advisable to defer amatory delights till the next morning. After the calm and the rest of the night the bodily organism and the intellectual faculties are in a happy serenity and the sensibility has the whole virginity of its impressions. On the other hand, initus ought to be avoided in the morning immediately before rising. The time for beginning daily occupations is by no means favorable to the attainment of a happy lassitude. The most propitious hour for initus is, therefore, during the night after the first sleep.

Impeditio conceptionis.—The most frequent method employed conceptum impeditare is that of coitus interruptus, or

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ception impossible without it in the woman. Just as food, taken without appetite or with disgust, will not be properly digested, so the sperma can not be received by the womb, if inclination and lust are wanting during concarnatio.

This opinion is not borne out by experience, for we find that pregnancy does take place after concarnatio while the woman is in a natural or hypnotic sleep, in a chloroformed state, in drunkenness and in rape. These facts prove that pregnancy may follow concarnatio where the woman did not experience the least degree of libido.

But even if conception be possible without libido, the lack of the latter is a great impediment to impregnation.

onanism at the moment when it is felt that ejaculation of the semen is about to take place. The male orgasm then occurs outside the vagina, and the female orgasm is, as a rule, not induced at all. This practice is very injurious to both mates. Although the male act is allowed to reach its acme, still the ejaculation occurring outside the natural place, the proper satisfaction is missing, and there remains a constant hankering after the repetition concubitus which leads to excesses. Besides, this constant feeling of dissatisfaction causes in the long run a number of serious symptoms in both mates.

The weakness of the brain is manifested by phobias and psychic effects, as ill humor, headaches, vertigo, syncope, insomnia, spasms of laughter or crying, irritability, fatigue and spinal pains. The affections of the gastro-intestinal canal are, spasm in swallowing, nausea, ravenous appetite or loss of appetite and constipation. The affection of the lungs is shown by nervous asthma. The heart shows palpitation and tachycardia. The genito-urinary system shows the following symptoms: impotence, frequent urination, hyperaesthesia in urethra, pressure in perineum, neuralgia of the testicles and spermatorrhoea. The muscles and skin show their affection by a certain tremor, paraesthesia in the legs and perspiration at the least exertion.

Besides these symptoms, found in men and women alike, the female shows serious local symptoms. In the woman congressus interruptus prevents the inducing of the orgasm. In this way the tumefaction of the female genitals is not removed. The genital organs become engorged and are not allowed to enjoy the relaxation, consequent upon the completion congressus. If these interrupted sexual meetings are often repeated, serious diseases of uterus and ovaries develop. The uterine walls become dense and thickened and the menstruation is disturbed. The woman suffers from pains, tenderness and the sense of bearing down. In the course of time the absence of the detumescence causes real chronic disturbances, such as vulvitis, vaginitis, erosions of the cervix, endometritis, retroposition of uterus, salpingitis, oöphoritis and even fibroids or cancers.

Furthermore, as this practice of coitus interruptus does not allow the impulse of detumescence to be gratified, after every preliminary step has been taken to arouse it, the woman often takes her refuge to stuprum manu. Hence we find after a certain lapse of time, the clitoris to be considerably enlarged in volume as well as in length. The prepuce is thickened, the labia minora are enlarged, wrinkled, contracted and slate-colored. They are frequently covered with black spots, due to an accentuated pigmentation. Repeated friction produces coxcomb labia, and thigh friction, mostly found in young girls, is the cause of one lip being larger than the other. The urinary and the vaginal orifices are open, the constrictores vesicae and cunni having lost their tonicity.

To avoid all these serious consequences in the woman, it has been suggested fascinum non est extrahendum until the woman's impulse of detumescence has been satisfied and the tumefaction muliebrium removed. Such initus has been claimed to be of the same value for the woman as the normal. But the greatest drawback to this mode of concarnatio is that very few men will be able to perform such a delicate act. It requires a great concentration of mind to succeed. Besides, it would be an error to consider such concarnatio normal, even for the woman. For it is not entirely a matter of indifference to the woman whether the sperma flows into the vagina or not.* Initus involves the transmission into the female organism of certain fluids from the man, which have a beneficial effect upon the woman. This is often demonstrated by the helpful effect marriage has upon weak and anaemic girls. A happy union is the charm wherewith to banish chlorosis and many other female ailments and irregularities. The influence of the seminal excitation is quite different from the copulative excitation. If the latter is induced while the former does not follow, the practice will cause in the woman debility and sometimes even nervous prostration.

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* Roubaud says that initus interruptus causes in the woman voluptuous excitation without allowing the reception of the spermatic fluid into the organs. The desire and the copulative-voluptuousness awaken the sensibility of the womb and prepare it to receive the normal excitation of the sperma. If its arrival fails, the uterine sensibility, awakened by the erotic sensibility, reacts upon the mobility in a confused manner and causes unsuitable and irregular motions. If these manoeuvres are often repeated the woman eventually becomes a nervous wreck.

Any device to prevent the entrance of the sperma into the vagina or uterus, such as condoms, cervical obturators or sponges, for the same reason, have an injurious effect upon the woman's general health. Besides, all these devices do not prevent at all, especially the sacrifices at the door of the temple do not always afford security against an accidental conception. The spermatozoa with their faculty of motion may penetrate into the female genital tract without the introduction of the mentula into the vagina, and no obturator or sponge can close up the os uteri so tightly that the spermatozoa will not be able to find their way into the uterine cavity. No condom is strong enough that it will not occasionally burst, and all the precautions of months are suddenly set at naught.

The following history shows that the introduction of the fascinum into the vagina is not an absolute necessity for pregnancy.

An uncle brought his niece, eighteen years of age, to the author with some indefinite intestinal complaints. Several physicians made the diagnosis pregnancy. But the girl, knowing that she never had any carnal relations, laughed at their diagnosis. The examination showed an intact hymen and a vaginal lumen which had never been dilated. But the combined examination per rectum did reveal a four months' pregnancy. The girl was told that her virginal state showed that she really never had any carnal relations, but that dalliance with a lover during which ejaculation takes place upon the crines volvulæ may be the cause of pregnancy. This must have happened in her case. Thereupon the girl broke down and confessed that such dalliance has been indulged in.

Minime perniciosa marito maritæque sunt suppositoria medicata, pulveres et injectiones acidae statim post initum. But they are all no more trustworthy in killing the spermatozoa than congressus interruptus and all the other anti-conceptional devices. They all fail without exception.*

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* E. Kraus (Centralblatt f. Gynaecol., 1911, p. 747) found that all chemicals which are recommended for the prevention of conception prove themselves extremely unreliable in the practice. His experiments with

The best means conceptionem impedire is total abstinence, which is perfectly harmless for those who are able to accomplish it. Chastity does no harm to the soul nor to the body. The belief that abstinence causes diseases of the genitals or impotency of any kind is a great error. Love never dies of want, but it often dies of indulgence. Abstinence has for those who are able to maintain it no harmful consequences. But it may be said that sexually normal individuals are generally unequal to the task. Especially is abstinence almost impossible in married people, whose nerves are keyed to the highest pitch by the close intimacies of their lives.

Means of sexual excitement.—In our modern way of living

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4 per cent. boric acid, 0.8 per cent. citric acid, etc., on hares and rabbits failed entirely.

For this reason, namely, that there is no anti-conceptional device in existence which affords real security against pregnancy, there arose recently certain sociologists and physicians in Europe who demand the abrogation of the laws contra abortionem.

The Pirogoff medical society in Russia demands the legalization abortionis.

Hans Gross (Gross Archiv, Vol. 12, p. 345) says that in his opinion the time is not far away when abortion will not be punished any longer.

Ed. v. Liszt (Die kriminelle Fruchtabtreibung, Zürich, 1910) says, the punishment for committing abortion should only take place after the pregnancy has advanced to a certain point. The possibility of recognizing the human form or of distinguishing the sex of the embryo or the capability of motion should mark the point in question. The moment, after which abortion would be punished, would thus coincide with the end of the second month.

Such proposals can only be made in countries where Roman law is in force. From the point of view of the Roman law the embryo is "pars viscerum mulieris." Hence if she has a right to remove any part of her body, she may also remove her embryo. No law denies a man his right to have his healthy appendix removed even against the advice of his surgeons, if he thinks it may bother him later on. Hence if the woman thinks that carrying her embryo to term will subject her and her child to great hardships, she has a right to have it removed.

But in our free country, under Anglo-Saxon law, nobody has a right over his own body. Suicide is a crime. A woman has no right to remove a part of her bowels. She and her body belong to the State.

For the same reason sterilization or castration for prevention of conception must be considered criminal according to the philosophy of our laws. The operation for the permanent destruction of the faculty of propagation is nothing less than a partial homicide. For it destroys the individual's growth in the infinite. Hence the physician who performs the operation of sterilization to prevent conception in a perfectly healthy person is guilty of a crime, just as the homicide committed, in the interest of euthanasia, upon the victim's request, is a criminal offense.

even moderation in sexual matters seems to be impossible. Not a few of our young men are satyrs and our young women nymphomaniacs, who "faute de mieux" seize on stuprum manu. Once married they know no restraint. They are living in constant sexual excitement.

There are five special influences that incite to sexual overindulgence. The abuse of spirituous liquors, which has reached alarming proportions among modern women, increases their sexual desires and destroys their natural modesty. Dancing is another cause of sexual excitement. To-day young girls in their teens frequent public balls and receptions, dance with male partners, and mutually excite each other. The modern stage is another important factor in sexually overstimulating the passions of many of our young men and women. The modern stage no longer appeals to the intellect of trained minds that have reached a certain age. The modern stage is more sensual, it lays the main stress upon the scenery, which may be enjoyed by young boys and girls, scarcely passed the period of puberty. The play is, as a rule, an ordinary, every-day, small suggestive love-affair. (It is euphemistically called a realistic play.) Nude and vulgar art and impure literature have another great influence in exciting sexual desires. The modern novelist finds his greatest delight in descending to the gutter in search for his heroes, and knows no higher aim in art than to give a realistic picture of the blandishments of bad women and of the allurements of degenerated men.

One of the strongest sexual excitements which, directly concern only men but indirectly leads to mutual erethism, is the modern woman's dress. Although from time immemorial woman always so dressed as to accentuate and bring into prominence her secondary sexual characteristics, yet the former modesty, the customs and certain sumptuary laws dictated moderation in this respect. The modern woman acknowledges no restraint. She copies slavishly the Parisian fashion, which, as a rule, is a creation suggested by the demi-mondaine and designed to increase her trade by exciting the passions of the other sex. The modern woman, throughout the civilized world, consciously or unconsciously, imitates her erring Parisian sister. Not only does she try to bring into bold relief by means of the corset her main secondary sexual characteristics, her bosom and her pelvis, but by means of her hose supporters, her legs and the space between them are only partly veiled. Thus a really obscene effect is created which is far more exciting than if she were perfectly nude. The effect of contrast and expectation renders the partly veiled nudity more exciting. This is the psychological reason why man tries to conceal his natural state and covers it by artifice, while animals try to win their mates by showing and exposing their sexual qualities.

All these artificial excitements tend to create voluptuousness and lead to excesses in venere. These excesses have the indispensable consequence of making a large number of our men and women highly neurasthenic.*

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* In their natural sexual life, men live at a loss, hence are more katabolic, i. e., the changes in consequence of their sexual activity are disruptive. Women, living at a profit, are more anabolic, i. e., the male sperma absorbed by her organs serve for constructive processes. But erethism of any kind, in both male and female, represents a katabolic crisis.

PART VII.

MORALITY*

CHAPTER XXII

THE MORAL STANDARD

Moral judgments claim to be subjective and demand assent from all men. Hence they imply a standard by which the claims can be tested. What is this standard? In logic there is an

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[*] In a treatise on the science of sex-attraction, such as this, the author is of the opinion, that the much-mooted question about the double standard of sexual morality of the two sexes ought to be thoroughly discussed.

In human affairs there is no effect without its adequate cause. Codified law, custom and ethics, the three determiners and regulators of human conduct, have all their reasons. If there is a double standard of sex-morality there must be a reason for it. What is this reason? Is this reason still extant? Is there still any justification for the existence of the double moral standard? Have not any other reasons arisen for a change of this double standard?

In modern times law and ethics do not know of any double standard of sex-morality. In no civilized country do the laws punish any voluntary sexual misconduct but adultery, and in the latter the prohibition is for men and women alike. Ethics, on the other hand, allows sexual relations in marriage only, and then mostly for the purpose of propagation. Even such a radical as Zola says: "Si l'enfant n'est pas au bout, l'amour n'est qu'une saleté inutile." But as far as custom is concerned there is no question of the existence of a double standard of sex-morality. Even the most violent, rabid free-lover will resent any allegations of a dissolute character in his mother, while he will listen with perfect equanimity to narrations of the fast life of his father. Whence comes this difference, which seems to be ingrained in the heart of every man and woman? What is the cause of this phenomenon?

The answer that men with the power in their hands have sexually enslaved womankind, shows not only ignorance of history and biology (no species could survive for any length of time without the harmonious coöperation of the two sexes. Where the female of the species is actually kept subject to the male, where she is treated with cruelty by him, abstract truth which is the standard of thought. In ethics there must be an ideal good which furnishes the criterion of what ought to be. What is this ideal supreme good, by which the ethics of an action can be judged?

Only revealed religion approached the question of morality in a logical way. It first created as a standard of morality the will of God, as laid down in the sacred scriptures and traditions of every creed. If the philosopher, or rather the freethinker, can not accept the standard of revelation he must find some other criterion for general morality, or rather he must learn in some way to read the will of the supreme intelligence. Every advance in science, the unlocking of every secret in nature, every interpretation and revelation of her laws that comes to man through scientific research proves, confirms and stamps, with the seal of eternal truth, the existence of a supreme intelligence, the Great First Cause, the Soul and Source of all life, energy, and intelligence. When the will of the supreme intelligence is found, then

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or where the male neglects to protect and take loving care of the female. the species has no survival power and dies), but also poor logic. If the double standard of morality were not due to racial evolution, if it could have been changed without hurting the race, sensual men would have changed it long ago, because it is against these men's interest to have all women live in strict chastity. An unchaste man needs an unchaste female partner. If all women—prostitutes included, sic!—were chaste, where on earth could he get his partner? Hence the assertion, frequently found, especially in feministic literature, that men-made laws sexually enslaved women, is entirely illogical.

In fact, among the culture-nations laws against unchastity never existed. Even the Bible has only laws against adultery. The adulteress and her paramour were both stoned (Deuteron. xxii, 24), but the sexual relations of the unmarried woman with any man were entirely ignored by the law. Even rape was no criminal offense—the father of the girl had only a civil action against the rapist (Deuteron. xxii, 28). Such laws would just suit sensual men. It is in their interest that all women except their own wives should lead dissolute lives. But it is in the interest of the married woman, where adultery is prohibited, that all other women should be strictly chaste, so that her husband would be compelled to be faithful to her. Hence it is custom (and in matters of custom woman rules supreme) that dictates chastity. The punishment of a woman's false step is social ostracism, decreed by women themselves, not by men-made laws. The men-made laws, on the contrary, strike men harder than women. The punishment of the woman's misconduct in marriage is loss of husband and children, while the man loses wife and children and has to pay her alimony, during her natural life, in the bargain. Yet the fallacy is repeated again and again about men wishing to enslave their mothers, sisters, wives and daughters.

there is also found the standard of morality. A philosopher can not raise his finger and say this is moral and this immoral. Such an arbitrary standard must lead to chaos, disorder and confusion in the realm of morals. The moral sense is the last to be developed and the first to be confused and disordered. With the dogmas of revealed religion the old standards of morality were also swept aside, and the modern moralists have no foundation to build their moral systems upon, hence their drifting from one system to another, from economic determinism to the worship of the superman, to work-worshipping, love-worshipping, or pleasure-worshipping.

Among all the modern systems of moral conduct, the radicals who are building theirs upon economics have chosen the easiest way. They simply borrowed the ideal of revealed religion and raised it to their moral standard. They preach economic equality. This represents their religion, their economics, their morality, their all. Their watchword is, social justice by giv-

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But why does custom punish woman's misconduct and why not man's? Why does the Biblical law discriminate between men and women in regard to adultery? A married woman's adultery is punished with death, while the law is silent about the married man's adultery with a single woman. Why this discrimination that is as old as history? Was there a justification for the double standard, and should not the twentieth century change the double into a single standard? If changed, should men become as chaste as women or should womankind be pulled down into the gutter of sensuality to meet the demands of men?

The majority of mankind—women included—believes in the justification of the double standard of sex-morality for the two sexes. Men are thought to have greater erotic needs than women.

Recently there arose a new spirit in the domain of sex-morality which demands a single standard for both sexes. The societies for moral prophylaxis demand that men should become as chaste as women. In this way the social evil and its satellites, the venereal diseases, would disappear. On the other hand, the radicals have raised a unanimous revolt against self-control in the domain of chastity for either sex. These new moralists preach the right of men and women to the fulfillment of every instinct, every impulse, every dream in all its fullness. This is proclaimed as the new standard of sex-morality. But in truth this subjugation of the individual to the instincts is a complete denial of morality. For morality is the arrest of the instincts by the intellect.

In this part of our treatise the author will try to find the reason for the double standard of sexual morality for the two sexes. Why since the dawn of history the married woman was kept to a rigorous chastity. How the chastity of the single woman has developed as a corollary of the law of adultery, and he will thoroughly discuss the reasons why the double standard of morality is at present utterly without justification.

ing the laborer the full share of his labor. This principle of social justice has been borrowed from the Judeo-Christian creed.*

Social justice composes the chief part of the religious tenets

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* The parallel points in both creeds dealing with social justice are among others the following:

"Thou shalt love thy neighbor as thyself."—Moses iii, 19, 18.	"Thou shalt love thy neighbor as thyself."—Matth. xxii, 39.
"Hatred stirreth up strifes, but love covers all sins."—Prov. x, 12.	"Charity suffers long and is kind."—I Corinth. xiii, 4.
"I dwell with him that is of contrite and humble spirit."—Isaia 57, 15.	"Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matth. v, 3.
"He has sent me to comfort all that mourn."—Isaia 61, 2.	"Blessed are they that mourn; for they shall be comforted."—Matth. v, 4.
"He that followeth after mercy findeth life."—Prov. 21, 21.	"Blessed are the merciful."—Matth. v, 7.
"They that sow in tears shall reap in joy, he that goeth forth and weepeth, shall come again rejoicing."—Psalm 126, 5.	"Blessed are ye that hunger now, for ye shall be filled; blessed are ye that weep now, for ye shall laugh."—Luke vi, 21.
"A man's pride shall bring him low, but honor shall uphold the humble in spirit."—Prov. 29, 23.	"Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted."—Matth. 23, 12.
"He shall save the humble person."—Job xxii, 29.	"God resisteth the proud, but giveth grace unto the humble."—James iv, 6.
"Ho, everyone that thirsteth come ye to the waters and he that hath no money come ye buy and eat."—Isaiah 55, 1.	"Come unto me all ye that labor and are heavy laden, I will give you rest."—Matth. xi, 28.
"Thou shalt not harden thine heart, nor shut thine hand from the poor brother, but thou shalt open thine hand wide unto him."—Moses v, 15, 7.	"Give to every man that asketh of thee."—Luke vi, 30.
"Judge righteously between every man: ye shall not respect persons in judgment."—Moses v, 1. 16.	"Judge not according to the appearance but judge righteous judgment."—John vii, 24.

of the Bible. Even Nietzsche (Jenseits des Guten und Bösen) considers the Old Testament as essentially the book of Divine justice. אל רחום וחנון a God of mercy and pity is Jehova—, but ונקה לא ינקה he will by no means clear the guilty. (Exodus xxxiv, 6-7.) Even the passage in the stern Nahum (I, 2) אל קנוא ונקם is falsely translated, "a god of revenge." It really means "He is a god of retributory justice." The prophetic teachers, just as the present-day socialists, never asked for love and mercy but for right and justice. The portrayal of a pious man in ancient Israel is given in Job xxix, 12, and xxxi, 13. It is the man of strict social justice. Philo Judeus (Περὶ Φιλανθρωπίας) pointed out the greatness of the social law in ancient Judaism.

These Biblical ideas of liberty, equality and brotherly love have been taken up by the altruistic materialists and raised to the top of the mountain of life as a beacon for humanity's fragile skiff. But the sources whence these ideals originated are not only entirely ignored but are reviled, defamed and ridiculed by these radicals. The socialists did not create the ideals of social justice, as found in their doctrines. They borrowed them from the Jewish-Christian creed, and as atheists —ninety per cent. of them profess atheism—they repudiate this same creed. They borrow the ancient religious ideals of charity and social justice from Christianity and repudiate Christianity.* As altruistic materialists, they are theologically agnostics, but their impulses are Christian. But by this repudiation of religion they forfeit the very foothold to stand upon. Religion has behind its ideal the authority of the divine will. What is behind the materialistic ideal? What is the goal of materialism? Supposing the Spirit of the age, that puts material well-being before all other prizes of life, should carry the victory, supposing the ideal of a perfect materialism should be realized, what then? Cui bono?

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* Socialism applies the same tactics towards Christianity, as Christianity used towards Judaism. Christianity borrowed Israel's greatest Book, the Bible. written from the first chapter of Genesis to the last of Revelations, at different times in different languages, but always by the sons of Israel, appropriated the moral tenets of these Jewish prophets and rabbis (Jesus is often addressed by the title rabbi in the New Testament) and repudiated the descendants of these Jewish thinkers. Christianity, for generations, deprived these descendants of the enjoyment of these human rights, their ancestors have woven for mankind, and accused them of forming an element destructive of social peace, in whose great Book social peace and justice were first preached. The Hammurabi codex, which in regard to civil and criminal statues shows a certain parallelism with the Pentateuch, is far inferior to these books in the multitude of social laws.

Contrary to the Judeo-Christian highest ideal of protection of the poor and disinherited, there is the brutal philosophy of Nietzsche's superman. While the former proclaims the sublimity of abnegation in the interest of the present weak and downtrodden, the latter preaches the extermination of these weaklings in the interest of the future generations of supermen.

The vindictive vandal-like philosophy of Nietzsche demands the destruction of the weaker by the stronger.* In this way a perfect aristocracy will arise. But the principle of a good aristocracy must be not to exist for the sake of society, but only as a foundation and scaffolding by means of which an elect kind of being may arise to its higher tasks.

But what are the higher tasks? Here Nietzsche is perfectly silent. What is the highest value, what is man's standard of values by which we may judge and measure the valuable? What is the best for society? What are the greatest aims and ends in life? Are the material gains of society of supreme value? Is the building of railroads, telegraphs, telephones or factories of supreme value, or are the ends of life the writing of lyrics, painting of pictures, and the chiseling of statues? What will be reached with the superstate of society? If the end and purpose of human existence were known, we could decide whether it is worth while to expend human energy upon the increase of material well-being, whether it is preferable to conserve the energy for the attainment of spiritual joys, or whether the ethical efforts would be of the highest cosmic value. But the ultimate purpose being unknown, or even unknowable, what will be reached when the superman has been produced? What is he going to accomplish? What when the highest degree of accomplishment has been reached in science, art, literature and economics, what then? If all men were Aristoteles, Kants, Spencers, if all women were Sapphos, Mme. de Staëls or George Eliots, what then? Humanity would soon starve if it consisted of Apollos, Venuses and intellectual giants only. A Venus was not created to wash dishes, neither will an astronomer make a proficient bricklayer or a poet a good shoemaker, Hans Sachs to the contrary notwithstanding. The catch-phrase that society nowadays wants not the man who is a good machine but the man who can make one, sounds clever but is not true. The truth is that for every machine invented, we need hundreds and thousands of men to handle the same. A population consisting of supermen only, such as inventors, captains of industry, professional men, rulers, statesman, generals, poets, artists, etc., could not exist for any length of time.

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* If you meet with your neighbor on the sidewalk push him into the middle of the road and let him be mangled by the passing vehicles. Then you have made a long stride forward toward the perfect man. If you do not do it to him he will do it to you. Only the stronger has a right to survive, so that a perfect aristocracy may arise. But while this doctrine of the survival of the strongest was with Nietzsche only a philosophical dream, the prototype of the Superman, which is "Push forward; overcome obstacles; take wherever you can find; grasp and do not let go; live your own life fully, it is all you have; let others look out for themselves," has always been in existence since time immemorial.

The different brands of reformers claim that, following their doctrines, it will lead to the highest advantage of humanity. But they fail to give the definition of advantage. What is the best for humanity? What is man's purpose and aim in this world? What is meant by the fulfilment of man's destiny? The answer is entirely meaningless, that the real aim is to be useful in real life, and only begs the question. What is life, what is it here for? Whence does man come, whither is he traveling?

What is the aim of civilization? All civilization is merely an intense effort to make life beautiful. If life is trivial, then civilization is vanity and vexation of the spirit. What profits man to wear out body and mind in the service of civilization? Civilization has been developed on a metallic basis. Tools, implements, instruments and machinery form the landmarks of the different civilizations. The gold of Ophir, the copper of Sinai, the silver of Laurium were part of the web and woof of the early civilization. In modern times industrialism has become nearly the sum total of our civilization. The highest boast of our present civilization is wireless, aeroplanes, telephones, telegraphs, railroads, all mere facilities of living and communication. If life is mere vanity, then all civilization cr progress is a figment.

Another kind of ethical valuation has been proclaimed by the "moralists of work." It has first found eloquent expression in Zola's so-called four evangelia, especially in 'Le Travail' and in 'La Fécondité.' The sermon preached there is work for work's sake. The god worshiped is the god of things material. Man is told to go forth with a high and noble purpose toward the god of things. These new preachers of the morality of work have almost succeeded to create a certain frenzy for work. The success virus of things material is being steadily pumped into men and even women, so that life has become simply a whirl of things of no survival value whatsoever. The crude materialism and realism of our times have created a feverish and almost insane craving for things, a quenchless fever for things material. The spirit of the hour is the material world-building, the lust for material things, the intoxication of work.* Hence the high-pressure requirements of modern existence which have created in the people a total lack of proportion, a lack of all sense of relative values. The relative value of a thing, representing its power to relieve man's wants, has become confounded with positive values which only timeless things possess.

People labor and look forward; but what do they look forward to? Our existence is so fleeting. One intangible fleeting hour, and we drop into the hollows of oblivion. If the only aim in life are material things, then the absurdity of life is unquestionable. If life means anything at all, none of man's expressions of life can be an end in itself. If the only divinity is the god of work, then the triviality of life, whether of the life of the high or of that of the low, of the king or of the beggar, is evident. What profit will accrue to humanity even if it consisted of kings and princes only? If the future of man is only a material well-being, there is no profit in struggling and suffering for an aimless future. Granted that in this future such fatalities of life, as sorrow, hunger, vice, prejudice could be eliminated, granted that every man, woman and child will have their equal shares in the great duties and privileges of life, will such a life be less valueless and purposeless when death approaches?

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* The spirit of this intoxication of work is shown in phrases such as this: "Women deteriorated to the point where she was unfitted to do a fair share of the world's work." Is work a privilege or a necessity? Who is the power that has decreed this share of the world's work? Do animals in freedom work? By the way, the alleged deterioration which presupposes a transmission from mother to daughter, with the exclusion of her son, is a biological impossibility. If the deterioration has become a unit-character, the mother must transmit half of it to her son and half to her daughter, so that boy and girl are still born equal. The only way such deterioration could be transmitted from mother to daughter—who inherits half the good qualities of her father to balance this deterioration—is that it has become a sex-unit-character, like the female breasts, hair or skin, which is contrary to all the teachings of biology. Even Lamarck would never claim that such an acquired characteristic as deterioration for work could be transmitted from mother to daughter with the exclusion of her son. On the other hand, if deterioration is not a unit-character transmissible to the son, it cannot be transmitted to the daughter either.

Morality of love.—While the three systems of conduct, just mentioned, are founded upon certain ideals, even if they be the ideals of materialism (paradox), the morality of a certain school of modern writers has raised as its ideal the most perfect egotism extant. This effeminate, fade species of literature proclaims the absolute dictature of Eros as the new ethics. The genius of propagation has deluded and beguiled these new moralists to proclaim their intoxication of sensuality as a new religion of personality.* Their doctrine teaches that voluptuous sensuality is the moral ground of sexual relations.† They preach the all-importance of love as the last word of human wisdom. Men should live for the physical desires, and in the instincts of the moment. Man ought to ignore every thing that is not wholly material, he must strive to be a good animal. The complete satisfaction of his desires, the dip into the vices and pleasures of the senses, the plenary indulgences of the flesh, are the primordial and ineffaceable rights of man. These individualists simply deify passion. Their vulgar eroticism and their constant erotic rumination, which fill their entire effeminate literature, are covered with a veil of insipid verse. The high-sounding phrases and glittering generalities, emitted by these writers of the literature of futurism, poorly conceal the true meaning of their religion of sensuality. A phrase that expresses their belief in a heaven wherein men and especially women will come into their own, really means wherein men and women will be allowed to give their passions free rein. Nothing but sensuality is meant by phrases such as spiritual attraction or the soul's complement. When such a feminist proclaims to the world that "woman wishes to cease to be a subject and longs to be considered a human being," she really means that every sensual excitement she awakens should be taken seriously.

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* When the sweet-sixteen is punished by her mother for flirting with boys, then her personality has been violated.

† This voluptuous sensuality is given naturally the poetical name of love, with which it really has nothing in common except the final sex-expression and its desire.

This new ethics is a mixture of self-deception, arrogance, sensuality and irresponsibility. In their works these realists reveal their cold, absolutely surfeited, caring for nothing. They measure a man's strength not by the power to subdue but by the weakness of being subdued by passion. They preach that there is no merit in self-control, sex-repression, generosity, service, and proclaim that man's unpardonable sin is that of denying his nature, his greatest crime against life is the rigid repression of the blood. They know of nothing holier than the sumptuous, sensuous, time-worshipping world of paganism. All their writings are replete with unending thrills and climaxes, all taken from the domain of sex. Their gaze roves in voluptuous quest over the nudity of erotic sin and social transgression.

Such high-sounding phrases as "live to fulfill your nature, profess the faith of life, or woman's desire for self-expression, her desire to live and find her true destiny" crope out everywhere in their writings and only serve to befuddle weak minds. What does self-expression, nature, destiny, mean in the mouths of people, drunk with the ravages of sensual pleasure? What will it profit to these apostles of sensuality, when they have fulfilled their nature, when they have found their destiny? At the hour of death they hold in their hands only the ashes of spent fancies.*

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* The psychic bulwark, says Ch. v. Ehrenfels, against the horrors of the thought of death and against the terrors of existence can only be raised by man when he puts himself into a certain relation to the metaphysical riddles of the universe, into a relation to the contrast between the fleeting and eternal, between the movable and immovable, be-

Philosophy of pleasure.—Another philosophy of life akin to the morality of love is the philosophy of pleasure or rather of happiness. The partisans of the hedonic philosophy proclaim the sole reason of man's existence is to procure the greatest possible amount of happiness in this world.

Now in a certain respect, this is quite true. The ultimate appraiser of all relative values is the promotion of happiness. The hedonic is the supreme test of terrestrial values. The motive for most of man's actions is the desire for happiness. All advances of humanity, the ethical, the artistic, the scientific and especially the material, have contributed to the enhancement of human welfare. Civilization means the victory of man over nature, in the interest of the greatest good to the greatest number. Culture is the pursuit of happiness of humanity. Progress means the advance towards a higher and higher level of humanity's well-being. Commerce, industry, art and science must enhance the welfare of human society. Social ends cannot be served unless they tend to the gratification of the desire for happiness. In all dreams of a future utopia, human welfare and happiness is the goal. But is it possible that the attainment of happiness and of the fleeting transitory joy shall be the only purpose of life? The philosophy of pleasure allots to man not only the right but also the duty of making his attainment of happiness the only aim of his life. All law, custom, and ethics, the three spontaneous regulators of the species "man,"

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tween the finite and the infinite. The ethical values of individual conduct may be thus characterized as those which are awakened in man, when he places himself, with his wishes and actions, before the tribunal of the eternal and inscrutable. Individual moral conduct, in contrast to social morality which is determined by the moral imperative and ethical relative values, is in this way regulated by the perennial threats of the inevitable appearance of death.

To escape from this thought the morality of love recommends the plunge into the whirl of sensual life. But at the approach of death man sees that the transitory intoxication of the senses is also pure vanity. For it is almost axiomatic among thinking men that the only way to acquire the ability to look upon the terrors of existence and the fleetingness of life with equanimity and consolation is to put their labors in such a direction, where there is hope for the continuation of their works beyond the individual existence far into the infinite, such as the artist hopes of his art, the scientist of his science, and the creative genius of his creation.

are claimed by this philosophy to exist for the sole purpose to plane the road that leads to happiness.

But if this be true, if the value of life be only hedonic, if the sole and only meaning of life is to enjoy and die, then man's existence is mere vanity. Then the community, nation, race and humanity have no positive value. Civilization is a failure, progress is worthless, and all our virtues are only the aberrations of the spirit. This is the pessimism in which all philosophies, that proclaim the hedonic to be the only aim of existence, must end and actually do end.* But if life has no meaning at all, if everything is, as Heine sings,

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* Even Homer, the happy, life-enjoying Greek poet, expresses the same pessimism (Iliad ix, 318).

Ἴση μοῖρα μένοντι ϰαὶ εἰ μάλα τις πολεμίζοι
ἐν δὲ ἰῇ τιμῇ ἠμὲν ϰαϰὸς ἠδὲ ϰαὶ ἐσθλός
ϰατθαν’ ὁμῶς ὃτ’ ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργώς

"The same fate awaits him who remains home and him who risks his life in the war for his country; in the same estimation are held the coward and the brave. They both die in the same way, the idler and he who has accomplished ever so much in life."

The greatest rhapsody of pessimism is found in the Bible, in Ecclesiastes. The quintessence of the royal preacher's philosophy is, "All is vanity." "One generation passes away, the other comes, without aim or end, purpose or intent." Here is the sun, speeding through the heavens, for which purpose or intent?

"The sun riseth and the sun sets and hasteth to the same place, where it rose"; without aim or end. Here is the wind blowing furiously a gale, to which purpose or intent?

"The wind goes to the south and turns to the north, it whirls about continually and returns again according to his circuit," without aim or end. Here is the river, the torrent rushing down a precipice, to which purpose or intent? "All the rivers run into the sea, yet the sea is not full, unto the place from whence the rivers came, thither they return again"; without aim or end. All things turn in a circuit without aim or end, purpose or intent. All is vanity and vexation of the spirit.

"What happens to the fool, so it happens to the wise. There is no remembrance of the wise more than of the fool forever. How dieth the wise man? As the fool. In the days to come shall all be forgotten" (ii, 15, 16).

Then the preacher turned, in search for a definite purpose in life, to different philosophies of human conduct, he becomes in turn a work-worshipper, love-worshipper, pleasure-worshipper; and what did he find? "There is nothing good in the things God has created but for a man to rejoice" (iii, 12). Thus it appears to him that the philosophy of pleasure is the only purpose in life. But a little later he finds that also this philosophy is of no profit. "But a man has no preeminence above the beast; for all is vanity" (iii, 19).

"Fantastic, aimless is my song
"As love, as life, as creator and creation."

mere vanity, whence this will to live, this most deep-seated part of our being, this unparalleled tenacity to life, manifested in the lowest plant to the highest animal. There must be something behind this will to live, something behind this tenacity not only of the individual's life, but of the life of future generations. If the only end in life are joys that know no bounds, whence comes the emotion that causes men to die for an abstract principle, such as honor, truth, liberty, justice, etc.? Who has implanted in man this spirituality, this will to work for a future he knows not?

Moral standard in nature.—Behind the tenacity of every organic being to life must be searched the standard of morality, behind this tenacity must lie the will of the First Cause, of the Supreme Intelligence. The place to look for the will of the Creative Power is, therefore, nature. But the philosopher must not look only in one part of nature, insensate or irrational nature, but in entire nature, human nature included.

It was the trick of the ages for the philosopher, high up on a pedestal, to discuss the immutable laws of irrational nature in the cosmos, without including the rational philosopher himself as a part of nature. It was "Hic homo, hic natura."

The truth of evolution has swept away for ever this kind of sophistry. Evolution teaches unity in nature. The mineral, vegetable and animal kingdoms are composed of the same elements. The transition from one kingdom into another is almost imperceptible. There is no line to be drawn between living and non-living matter. Botanists and zoologists are often at a loss to determine to which kingdom certain specimens be-

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Then comes a passage which shows how pessimism blinds the keenest observer. "There is one alone, he has neither child nor brother, yet is there no end of all his labor, neither is his eye satisfied with riches, neither says he, for whom do I labor? This also is vanity" (iv, 8).

Now, this fact of the lonely man working for the future without apparent purpose, ought to have given the philosopher a hint, that there must be something behind this will to labor without aim or end. "Arbores serit agricola quarum fructibus nunquam fruetur." But pessimist as our philosopher is, he returns to his philosophy. "This also is vanity."

long.* There is unity in nature, and man is no less an integral part of nature than the air or the stars.

Now, man is a rational being. Hence an integral part of nature is rational, and there is rationality in nature. If a thousand millions of human brains, or a thousand million kilograms of brain-matter on our planet possess intelligence, reason, wisdom, judgment, memory, foresight, mind and ideas, then there is rationality in nature. Even if this rationality is now only perceivable in the human brain, it must, eons ago, have been present in potentiality in the primordial cell, which developed into the human brain, the flower of organic life. Nay, rationality must have transcended the primordial cell. "The soul, or the power of judgment, being the factor that makes experience possible," says Bergson, "cannot be a complex of experience only, it transcends experience."

The soul, mind and body become a unity in man, a trinitarian unity, a "Dreieinigkeit." There is interdependence between the physical and the mental. The higher psychic centres are dominated and domineered by the lower, or vegetative centres. But two things, mutually dependent, are not for that matter equivalent. The subtle and delicate influences by which soul and body affect each other do not make them identical. The mind which includes intellect and emotion is something entirely different from the brain-cell. The action between mind and brain-cell is absolutely unknown to us.

Everything tends to show that there is an intelligence behind the creative energy in the world. All nature is in motion, in vibration, in harmony. Five hundred millions of stars, all flaming suns, whirling through space and carrying along with them systems of planets and satellites, can not do so without a directing intelligence. The universe must be supported by a principle, immanent or transcendent. Human logic, which itself is transcendental, forces every real thinker to acknowledge wisdom in nature. Natural, immutable laws do not explain the harmony of things, which the soul, tuned to the high, distinctly perceives. Who was the legislator of these laws but a transcendental intelligence? Besides, there is an infinite beyond of which gravitation is a puzzle. No man can imagine a limit beyond which there is nothing; on the other hand, nobody can imagine the infinite in time and space, things going on and on without end. Both are inconceivable, still one must be true.

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* Jagadis Chandra Bose (The Modern Review, Calcutta, 1914) succeeded in establishing the perfect parallelism between animal and plant. He found that all plants are sensitive and that in certain of them are tissues which beat spontaneously like the heart-beat of the animal. Response to electric stimulus, too, is identical in the plant and in the animal. In short, the life of the plant is the life of the animal in almost all its incidents, only in less degree.

The feeling of extension and duration must hence be transcendental in man, for it is entirely independent of reason. Reality itself—Das Ding an sich—is inconceivable by reason and is transcendental. The very idea of a thing is transcendental and eternal. "The logos, or the logical axiom," says Bergson, "is eternal. The logical essence of a circle, e. c., the possibility of drawing a circle, is eternal and infinite. It has neither place nor date; for 'Nowhere,' at 'No moment' has drawing a circle begun to be possible."

If reason and all its attributes are transcendental and eternal, then reason can only be a part of a larger reason. From nothing comes nothing. If there were no reason in the nature of the universe, whence did the primordial cell, which eons later developed into the brain of an Aristoteles, Kant, Spencer, get its reason? Whence do emotions, such as philanthropy and pity, honor and sense of duty, justice and love of truth, and all other ethical values come from? What is it that comprehends, feels, loves, wills, hopes, fears? It is the soul in man, a part of the Intelligence in the Universe, which Hinduism calls Trimutri, Judaism designates as Jehovah, and Christianity terms Logos. All these different names mean one and the same thing, i. e., the transcendental intelligence behind the universe, of which man is the conscious part of the scheme.

Hence the philosopher looking for the will of the Supreme Intelligence, will have to return to nature, and especially to human nature. For as Protagoras cogently once said: πάντων χρημάτων μέτρον ἄνθρωπος, "man is the measure of all things." Now, what does nature will? We find in organic nature excessive production and wholesale destruction. The abundance of the reproductive cells in plant and animal is simply amazing. Every ejaculation in man contains two or three hundred million spermatozoa, each one of them sufficient for impregnation. Each ovary of the newborn baby girl contains about thirty thousand ova, each potentially a human being. The first effort of growth is to set aside a part of the germ itself for future reproduction, so that the germ may be indefinitely multiplied and handed down to untold generations. The reproductive cells, the cells which have not lost the primary power of multiplication, are of the first consideration; the specialized cells, or the somatic cells which cannot reproduce any longer, are of secondary importance. Nature's sole solicitation is the race. The supreme law of organic nature is the preservation of the kind. Her sole aim is the perpetuation of the species, hence the abundance of the germ-plasm in plant and animal. Nature takes no chances. She secures the continuance of the kind by the extravagant production of material and the ruthless destruction of all that is superfluous. Nature preserves the individual until it has brought forth its offspring, after the message is delivered, the messenger is discharged. Nature has no regard for the individual. The fly is destined as a prey to the spider, the spider to the swallow, the swallow to the hawk, the hawk to the eagle, and the eagle to the hunter. But what is the hunter's destiny?

Here nature is silent. The crown of creation seems to be here for no purpose. Man seems to have no value whatever. The individual does not count, it is created to be destroyed. Nature is careless of the single life. The individual may wither, the race is more and more.* Everything that serves to

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* In nature the individual counts for nothing, the race for everything. Nature is pitiless in the destruction of individuals. Thousands of animal lives are consumed to feed one lion throughout its life, millions of plant lives to feed one ox. In nature the individual is as ruthlessly sacrificed as in war. In this respect war is more in harmony with the designs of nature than peace.

In peace all the manifestations of life are individualistic. Eating, drinking, sleeping, and amusing one's self are all actions in the interest of the preservation of the individual. Even the impulse of the preservation of the kind, or of propagation, is in the last analysis individualistic in nature. It is the aspiration to save at least one part of the individual from general annihilation. The child is the part of the parents which survives after the parents' death. All the activities of man, even the noblest, partake of a certain egoistic element. The mother in sacrificing her life to save her child is unconsciously merely improve the race is in harmony with nature. But to what purpose is the race here? Cosmic nature owes us the answer. But when we return to a certain part of nature, the conscious part of nature, human nature, we find the hints for the reason of our existence. It is the experience of the divine urge of progress and the certainty that the crown of altruism is of the highest

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sacrificing the older part in order to save the younger part of herself. But when the very existence of the individual is in jeopardy, when life itself is at stake, then all ideals centering in altruism are cast aside, and the Satanic cynic grins, muttering the Biblical verses:

> "Skin for skin, yea, all that a man hath will he give for his life.
> "But put forth thine hand, and touch his bone and his flesh,
> "And he will curse thee to thy face." (Job ii, 4-5.)

But all egoistic tendencies are silent in war. Here the individual is merely an insignificant little wheel in the huge war-machine. Here the individual counts for nothing, the nation for everything, the individual must perish that the nation may flourish ever after. Now, what is the modern nation, but an idea, what is the monarch in western countries or the flag, but a symbol? Men live as happy, as content, as free in London, Brussels, Paris, or Berlin. Ostend, e. g., would not materially change its mode of life, whether it is Belgian, French, British, or German. (The semi-Asiatic Russia naturally forms an exception. Anyone who has lived near the German-Russian frontier and has observed the sunny German village with its clean paved streets, lined with pretty large-windowed brick houses, all supplied with the modern urban comforts, where tidiness and cleanliness, light and well-being, happiness and prosperity dwell; and compared with this sunshine, only a hundred yards away, on the Russian side, has seen the dirty, streetless Russian village, with its windowless, straw-roofed, low, wooden shanties where man and beast live under one roof in squalor, filth, poverty and misery—and here it is where real civilization reveals itself, not in the borrowed, French mannerism in the palace of Petrograd—will not doubt for one moment that there is a vast difference between the life under a semi-Asiatic civilization and that under western civilizations. At this corner of the world, war is utilitarian as among the barbarians in ancient times. Here the Teutonic civilization is in war against the slavery of the knout.) But what are the western nations fighting for? They are fighting for an ideal; here men give their lives for a symbol.

Herein lies the chief service of war. (War is also calling out men's higher virtues, such as love and devotion to the fatherland, sympathy with one's compatriots, display of sacrifice, return to simple life, etc.) It is the creator of the highest idealism, which is capable of the supreme sacrifice, life itself. Such high idealism is found only among the warlike nations of the world throughout human history. These same warlike nations, the Hebrews (the Bible is replete of war-narratives), the Greeks, the Romans and the Teutons, have also built up the higher civilizations. Only those absorbed in the category of the ideal, in the enthusiasm of humanity, can be seized by the great ecstatic impulsion to war. The vulgar, the ignorant, the selfish, engrossed in their own small affairs and engulfed in the mire of utilitarianism, for whom the only meaning, worth and work of life is barter, have no conception of the highest sacrifice, which is life, and can not comprehend the meaning of war, nor do they ever contribute to the ideal edifice of a higher civilization.

value in life. Both these qualities are transcendental, bestowed already upon the primordial cell by the creative power of the universe. Self-sacrifice resides in every cell. In every drop of pus millions of dead white corpuscles, or cells can be seen who, in the defence of the colony or the human body, sacrificed themselves in the struggle with the invading bacteria. This cellular self-sacrifice has developed in man into the impulse to serve others, the inner possession of every human heart.

Altruism becomes thus the criterion of morality. There is no morality for him who lives in solitude, there is only right conduct. Morality is bound up with altruism, which on the highest scale of moral development overcomes egotism. Man feels then a moral obligation within himself to serve others in the face of human need, of hunger, thirst, loneliness, nakedness, sickness, etc. This obligation is felt in obedience to Kant's categorical imperative. The moral feeling is a part of man's life, it is transcendental. Morality and character are functions of the brain like memory or imagination. The essence of morality is as unexplainable by mechanical laws as the nature of life itself. The creative power that gave life to man implanted in him moral aspirations of the whole soul. The moral law is hence based upon human feeling. What the throbbing heart of the best of humanity considers right is the will of the Supreme Intelligence, and hence the moral law. Human feeling and human longing are the basis of every moral action. When it is agreed among the best men, everywhere, and in every epoch, that altruism is noble and that egotism is ignoble, then altruism is the foundation of morality. The larger the altruistic circle is, the praiseworthier it is. To benefit one's family is laudable, but a service rendered in the interest of the community, of the nation, or of the human race, is far worthier. The highest degree of morality is hence reached in actions rendered in the interest of the race.

CHAPTER XXIII

SEXUAL MORALITY

The racial interest is also the cause of the double standard of sex-morality of the two sexes. This is best seen by the study of the evolution of sexual morality, or the history of marriage.*

1) In the first stage, the lowest conceivable stage of savagery, when men still lived in hordes, mankind lived in a state of "promiscuous" intercourse like the gregarious animals. All the males of the horde protected the females and their offspring. In the prehuman period, when horde-life was not yet known, the semi-human creatures must have lived in pairs, where every male protected his female and her offspring. Without this protection the race would have died.

2) In the second stage the irregular state was abandoned and the "consanguineous family" developed. It was founded upon intermarriage of brothers and sisters, own or collateral, in a group. Marriage between parents and children, as in the preceding stage, is now decreed immoral and is prohibited.

3) In the third stage the prohibition of intermarriage in

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* The author will follow here the discoveries of Morgan as described in his "Ancient Society."

Morgan divides the human history into three periods—savagery, barbarism and civilization. He then subdivides the first two epochs into three stages each.

In the lower stage of savagery man lived on trees and in caves. His food consisted of fruits, thus being compelled to live in warm climates where his food was always to be had. In this stage men lived in a kind of monogamy.

The middle stage of savagery begins with the discovery of fire. Fish was added to man's food. In this way men were able to move in hordes in colder climates.

The upper stage of savagery dates back from the invention of the bow wherewith man could hunt his prey.

The lower stage of barbarism begins with introduction of pottery, the middle stage with the introduction of agriculture and the upper stage with the discovery of metals. The last is the stage wherein the Homeric Greeks live.

Simultaneously with humanity's advance from the lower to the higher stages, the relations of the sexes also changed.

the same clan was decreed. Experience has taught even these primitive men that the offspring of consanguineous marriages were often deficient and degenerate. The prohibition of intermarriage in the same clan excluded own brothers and sisters from the marriage relations, or, in other words, incest is now considered immoral. This so-called "punaluan family"* was founded upon intermarriage of several sisters, own or collateral, with each other's husbands, in a group, the joint husbands not being necessarily kinsmen of each other, but all belonging to other tribes than their joint wives, or of several brothers with each other's wives, in a group. In this so-called exogamous† marriage each group of men were conjointly married to the group of women. Adultery was as yet unknown. The children, in all these three stages, could only know their mother. Inheritance follows in the female line, and gynocracy or matriarchate, the government by women, prevails. The common mother of the clan is the origin and ruler of the same.

4) In the fourth stage communal marriage is replaced by the "pairing family." It is founded upon the marriage between single pairs, but without an exclusive cohabitation. The marriage is continued during the pleasure of the parties. Marriage between any relatives is entirely prohibited and considered immoral. Hence marriage in a group is now impossible. Marriage is still exogamous. The male leaves his clan and marries into another clan. When he dies, his personal property, which consisted of his arms and dress, is handed over to his former clan. The main fortune remains in the clan of the wife. The children may now know their father, yet they belong

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* Punalua is an Indian word for uncle. In this family the children do not know their father, but they know the brother of their mother. The uncle is thus the relative who looks after the special interests of his sister's children within the clan.

† Many scholars differentiate between endogamous and exogamous tribes. But Morgan has shown that Endogamy and Exogamy are only two different stages, that in the course of evolution every human tribe has passed through the endogamous and exogamous stages. The Bible knows yet the exogamous stage. "Therefore, shall a man leave his father and mother and shall cleave unto his wife" (Genesis ii, 24). This shows that exogamy lasted into the stage of the pairing family. In the patriarchic family of the Bible, it is the woman who leaves her clan and joins that of her husband. The same is the case among the Homeric Greeks (Ilias vi, 29).

to their mother's clan. Communistic housekeeping prevails throughout the whole clan. Matriarchate is still in force. The woman is still the undisputed mistress of the house and clan. The males have only to provide the clan with food from day to day, by hunting and fishing, and to fight the clan's battles in its protection. Property and descent go in the female line, and kinship is counted through the mother.

5) During the fifth stage sources of wealth, hitherto unthought of, develop by the training of animals and the breeding of herds. The males, who have hitherto always been the providers of food for the clan, are consequently the possessors of the herds, which now form the main source of subsistence. Lest with the death of the man, his property, the flocks, should be handed over to the former clan, change of descent from the female to the male line is established. The man is now the ruler. The common ancestor, formerly only the leader in war, is now the head of the clan and manager of its possessions. Apart of the head other leaders were necessary in the frequent wars. The latter become preeminent among the other members of the clan and receive individual allotments from the common wealth of the clan.* With the growth of their influence these allotments ripen finally into individual ownership and are inherited by the children.

6) The progress during the sixth stage was caused by the law of inheritance. Inheritance in the male line requires that the father should know his child. The strictest fidelity of the wife is, therefore, a condition sine qua non, her faithfulness is of the greatest racial importance. The woman no less than the man was interested in female purity, in the interest of her children. This strict fidelity, exacted from the wife by men and women alike, leads to the 'patriarchal family' as found in the Bible. It is founded upon the marriage of one man with one or more wives.†

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* Homer often describes such gifts. Meleager is offered by the Aetolians fifty acres of land, if he agreed to fight the Kouretes (Ilias ix, 578).

† The transition from the matriarchate to the patriarchate has been dramatized in the Orestea of Aeschylus.

Apollo proclaims:

Now, polygamy is a physical impossibility. Where no man or woman remains unmated, general polygyny or polyandry is practically impossible. The number of the two sexes is nearly equal. If infanticide is not practiced (male infanticide has seldom been practiced, except in Egypt, Exod. I, 16), and war captives or slaves are not available, the general public must be content with one mate.* Polygyny in this way led to "monogamy," founded upon marriage between single couples with an exclusive cohabitation, as is now the rule in most of the civilized nations.

Female chastity.—All the changes in the marriage relations of the sexes were thus made out of altruistic motives, in the interest of the progeny with the sacrifice of personal comfort. Promiscuity, consanguineous marriage, punaluan family, and the pairing family followed each other in the interest of the health of the offspring. The last change to female monogamy was made in the economic interest of the progeny. The husband in sacrificing his own comfort, while providing food and shelter for his children, must be certain that he is the father of these children. Uncertainty would make him negligent, and the existence of the race would be jeopardized.†

Adultery on the part of the husband does not necessarily alter the relations of the children to the parents and each

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"Not is the mother the child's progenitor.
"She shelters and carries only the awakened life.
"The father begets, she only preserves him the pledge."
The Erinnyes thereupon lament:
"Thus thou sinkest, the gods' ancient epoch."

* For this reason polygamy even in the countries where it was theoretically allowed was very rarely actually met with. Throughout the entire history of the polygamous Jews only about half a dozen polygamous marriages are recorded.

Tacitus found among the Teutons only a few nobles to possess concubines besides their wives.

† "It is, indeed," says Hartmann, "her own bed which the immoral wife besmirches. While the husband misconducts himself outside the family circle, the iniquity of the woman is bound to effect a change in the home."

Even the unchastity of the single woman has far more serious biological consequences than that of the man. Her transgression creates a perfect blood chaos in her future offspring. Long after a man's death a woman sometimes bears children to another man, who resemble the first. The absorbed sperma seems to leave an indelible impression upon the woman.

other; unchastity of the wife, however, either altogether breaks the family bond or weakens it through doubt. The purity of the woman and her faithfulness are, therefore, of the greatest racial importance, and it is eminently proper that she should be in the van of moral progress. The highest moral character, says Kant, is that which does the good not out of inclination but from a sense of duty guided by reason, and there is good reason for female chastity.*

In the lowest savage life the woman was free and even the ruler. At that time not the remotest vestige of the idea of chastity was to be found. The gratification of the instinct was simply a natural process that contained in it neither good nor evil. The jewel of chastity had no more value than a grain of sand. For ages the sentiment of chastity had no existence. Fornication, adultery and incest were the common order of things, accepted by public opinion and even consecrated by religion. Later on, chastity was known, not as a virtue but as a necessity. But the severe punishment to which the wife was subjected for her transgressions from the straight path of chastity has led to the constant inculcations at home and in the community that impurity in the woman is unholy, hated by God and most infamous. These constant inculcations have created such a strong sentiment of female purity that the old philosophers maintained that it was an innate instinct, always present under normal conditions.

When the spotless purity of the wife was once accepted as the moral law of the race, it was of vital importance for her that the man should also be limited to one permanent mate. She had to place obstacles in his way of finding gratification of his sensual desires elsewhere except with a permanent mate. To accomplish her purpose, general female chastity was of the greatest help to her. Strict female chastity is the best means to preserve the man's fidelity. This fact is at the bottom of woman's hatred for her lax sister. She never forgives the woman who lowers the value of feminine favors. If men can find gratification of their desires for a little money on the streets or for a small gift among his female acquaintances, all the obstacles that chaste women have devised for many centuries become futile and are of no avail. Hence woman hates her fallen sister relentlessly. The law of obstacles is at the bottom of the restrictions women have themselves imposed upon their sex. After chastity in the wife has been dictated to her by economic reasons, woman has been forced to develop her moral standard. Her sexual passivity comes to woman's aid in maintaining her purity. It makes it easier for her to refuse a man's advances than it is for him to curb his passions.*

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* The masculine morality is as yet very little influenced by reason. Hence the male standard of morality of sex is as yet very low. So much so that with meretricious venery rampant, male monogamy is as yet a dream of the idealist. Yet there is a valid reason why the man should not be inferior to woman in the standard of chastity. If there was no racial reason for his chastity in ancient times, there is a good reason for him to be chaste now.

The law of obstacles has also created modesty and coyness, the twin sisters of chastity. To increase the obstacles to men's advances, the woman imposed upon herself great restraint when in men's company. All the exterior modesty which women require in expression, dress and behavior of their sex is to be explained by the desire to increase the obstacles. Feminine coyness prolongs the period of courtship. By keeping the suitor in suspense and doubt the imagination and the sentimental side of love are developed.†

Modesty and coyness, though appearing to be natural and inherited sentiments, are nothing more than natural obstacles that tend to increase the value of the favor granted. Woman, for this reason, watches not only over her own modesty, but is anxious also to protect the modesty of her sister. She watches with jealous eyes that feminine modesty should not be offended in any way. She is ever ready to succor her sister with all her means, in confinements, at accidents or in cases of sickness where the presence of men might offend feminine modesty.‡

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* The man, says Schopenhauer, can beget a hundred children annually if he had so many wives, hence he is looking for many; the woman can only beget one child and is hence always desirous to preserve the supporter of her offspring.

† Female coyness is found in many animals where it serves to increase the tumescence of the male. Animal coyness is especially developed during pregnancy when no animal admits the male any longer.

‡ Feminine modesty and coyness have become real instinctive

Honor and virtue in woman did not originally take their rise from any innate moral sense,—for a religious rite or a legal form even to-day mark for her the whole difference between irredeemable sin and absolute duty,—but from the mode of her position and in accordance with the conditions of her relation to men.* Her morality is founded rather upon the rule of reason which is the best judge of duty. Woman's modesty and coyness are nothing else but reason applied to human actions and regulating man's appetites, desires and affections for the good of the family, community, nation and of the human race.

Thus the fascinating details of the evolution of the marriage relations among men teach the lesson that the strong sentiment of chastity, this powerful moral law that controls human actions as the law of gravitation rules the world, has grown slowly from microscopic beginnings until it has assumed a racial consciousness which underlies that of the individual. Throughout the three periods of the history of mankind—savagery, barbarism, and civilization—the human heart felt a law within, written by the strong hand of the Creator, that man has to sacrifice personal comfort and freedom of action in the interest of posterity, and that it is preferable to suffer the pain of repressed passion and to bear its trial in the interest of that general morality which our conscience tells us to be of such fundamental value.

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sentiments by which woman dominates man. This dominance is so great that among all peoples the male sex is and was always subjected to the rule of the female despite appearances to the contrary, and in the face of all the laws against her.

* Virtue and moral consciousness, says Schrenk-Notzing, are not inherited in any person, man or woman. We inherit only the disposition to goodness and right-willing as we may that of cruelty.

CHAPTER XXIV

MALE CHASTITY

The history of the evolution of marriage furnishes the reason for woman's chastity. The purity of the wife and her faithfulness are of the greatest racial importance. Chastity has been forced upon her in a just and laudable cause, not by men* but by economic conditions. When the moral law once had been established restricting the wife to a permanent mate, she had to place obstacles, in the form of general chastity, modesty and coyness, in the way of man's finding gratification of his sensual desires elsewhere except with a permanent mate.

Now, is there a racial reason why men should be as chaste as women? There are two valid racial reasons why in the interest of posterity men should be held to as strict a form of chastity as women are. The two reasons are the "Spirocheta pallida" and the "Gonococcus," or in other words, "syphilis" and "gonorrhoea."

Of the triad of venereal infections, "chancroid" (chancroid may produce extensive ulcerative processes and mutilate the sexual organs), "syphilis" and "gonorrhoea" the two latter are of the greatest menace to the continuation of the human race.

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* The radical preachers of revolt against chastity are fond to assert that chastity has been forced upon women by men. This assertion does not betray profound logic. The entire institution of monogamy, or of marriage for that matter, is in the interest of woman and eminently adapted to her needs only. Woman's greatest need is to love and to be loved, a man can more readily sublimate his sexual instinct into higher channels.

The same shallowness of observation is shown in catch-phrases, such as this: "Once women married because they were not permitted to work at all, now they marry because they are forced to work beyond their endurance." And why do men marry? Not for the satisfaction of their sexual desires; this they can have without the valuable privilege of being allowed to support some other men's daughters. No, men and women marry because, if they are not degenerates, they are driven to marriage by the permanent mating instinct, which is innate in man for the benefit of the offspring.

Especially gonorrhoea is undermining the vital forces of humanity, on account of its wide spread among men.

Neisser, the discoverer of the gonococcus, claims that of the adult male population inhabiting large cities only an insignificant proportion escapes gonorrhoeal infection.*

The reason of the spread of gonorrhoea is the mistaken idea that gonorrhoea is a local trouble. Even among the educated people who have had the best opportunities of education and refinement, there are very few who know that gonorrhoea, once acquired, may remain latent for years and still be the means of infecting an innocent wife and destroying the eyesight of her child. The so-called cure of gonorrhoea is not seldom only the establishment of toleration of the presence of the gonococcus on the part of the individual's urethra. But the imperceptible discharge still remains virulently contagious to the healthy virginal genito-urinary passage of the young wife and to the delicate tender conjunctiva of the new-born baby.

The non-multiplying gonococci, which have apparently been deprived of their power to cause suppuration any longer at the point of the first infection, may possess full virulence and also the capacity of producing suppuration if transferred to some other mucous membrane, especially in the virginal vulva, urethra, Bartholinian glands, cervix, tubes, ovaries and peritoneum of the newly-married wife.*

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* Noeggerat claims that, in the city of New York, of 1000 married men 800 have had gonorrhoea, 90 per cent. of all these have not been healed and can infect their wives. As a result, at least three out of every five married women in New York have gonorrhoea as a gift of their husbands.

These statistics may be somewhat exaggerated, still the percentage of diseased young men is appaling. At least 50 per cent. of young men approaching the age of maturity become infected with venereal diseases in a single year.

Kirchner, of the Prussian ministerium of cultus, claims that about one hundred thousand men suffer daily of venereal diseases within the Prussian monarchy. The result is a loss of a daily income of at least 250,000 marks, or a loss of 90,000,000 marks a year.

Rogers claims that over ninety per cent. of our young men stray from the paths of virtue before marriage; sixty per cent. contract venereal diseases which are difficult to cure. More wives than prostitutes have venereal diseases, innocently contracted from husbands. Thousands of unborn babies are annually killed by parental infection. Sixty per cent. of the blindness in this country is due to venereal diseases. One-eighth of all cases in New York hospitals are venereal. Two hundred thousand infected persons walk the streets of New York daily.

Among men the author meets with in his practice or socially, the man who never had gonorrhoea once at least in his life is an extreme rarity.

Even if the non-multiplying gonococci should remain inactive in the female genital tract in the beginning of married life, they may do a great deal of damage later on. Gonococci may remain in the genital tract during the entire period of pregnancy, without clinical manifestations, and yet become active during the puerperium, which explains many obscure cases of puerperal infection. In this way the ignorance of the prolonged infectious character of latent chronic gonorrhoea has ruined many and many a young wife. The individual considers himself cured, while in fact the gonorrhoea remains contagious for many years to the innocent wife and her child.

The disease is markedly accentuated in virulence and danger in the wife and mother in fulfilling her marital and maternal functions, and the results of the disease are appalling. Eighty per cent. of the deaths from inflammatory diseases, peculiar to women, seventy-five per cent. of all special surgical operations performed on women, many of them serious desexing operations, and sixty per cent. of all the work done by specialists in diseases of women are the result of gonorrhoea. Besides the numerous fatal operations in the wake of gonorrhoea of the urogenital tract, septicaemia or pyaemia may sometimes develop, which, as a rule, lead to death.

The so-called one-child sterility is accounted for, in a large measure, by the extension of a preexisting gonorrhoeal infection during the puerperium. In this way fifty per cent. or more of all the infected women are rendered sterile, in addition many are condemned to a life-long invalidism. The aspirations, centred in motherhood and children, are thus swept away.

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* When a newly married woman experiences a burning pain in urinating, noticing at the same time a certain leucorrhoea, in ninety-nine cases out of a hundred, it is caused by the gonococcus. If two weeks after she was married, she feels pain in her lower abdomen, the case is suspicious of gonorrhoeal salpingitis. The gonorrhoeal infection reaches the tubes about ten to fourteen days after the initial infection of the cervix. The vagina may not be affected at all. Gonorrhoeal vaginitis is exceedingly rare. The pavement epithelium, covering the vaginal surface, seems to afford protection against the specific infection. Gonorrhoeal endometritis is also rare. Gonorrhoea infects the female genital tract by jumps. From the urethra and vulva the infection jumps to the cervix and hence to the tubes and ovaries.

Besides mutilating the innocent women, gonorrhoea destroys the eyesight of innocent babies. From seventy to eighty per cent. of the ophthalmia, which blots out the eyes of babies, and fifteen to twenty-five per cent. of all blindness is caused by gonococcus infection. In the passage of the child through the infected maternal parts, the conjunctiva becomes, as a rule, infected, and the danger of blindness is imminent.*

Besides this danger of infecting the innocent mother and child, gonorrhoea is not such an innocent disease even for the man himself. It is not a local disease only, it is a general infection and its manifestations may be as grave to the individual as syphilis. The infection may ascend to the urinary passages and cause a catarrh of the bladder and an infection of the ureters and kidneys. It may affect the genital organs, as the testicles and prostate in men, and uterus and tubes and ovaries in women. The germs of gonorrhoea may enter the blood and attack the joints. (Osler says: In many respects gonorrhoeal arthritis is the most damaging, disabling and serious of all the complications of gonorrhoea.) The germs may also enter the heart and cause endocarditis and they may invade the brain and cause meningitis and myelitis.†

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* According to Neisser there are in Germany thirty thousand blind persons whose loss of sight may be thus accounted for.

† These gonorrhoeal complications may serve as a deterrent for the individual but would have nothing to do with morality, if they would not also be met with in the innocent party. If gonorrhoea and its complications would only affect the individual that voluntarily exposes itself to infection, it would be of no more moral concern than measles or pneumonia. But gonorrhoea insidiously strikes the innocent women and children. Hence it is subject to the "moral imperative," "Thou shalt not kill, blind or maim your wife and child." To give such a loathsome disease to another person is hence a moral crime, apart from the fact that the misconduct of the unchaste man is to the detriment of himself and of the race and is immoral. Still writers who call themselves independent thinkers demand yet better proofs of the immorality of man's unchastity.

The only excuse for the men who carry gonorrhoea into their families is that they do not know the consequences. As a rule, the misfortune comes upon the family quite unaware. The man cannot even be blamed of negligence. Not only the woman acquires gonorrhoea without her knowledge and in absence of all local or general symptoms, *Syphilis.*—The other most appalling venereal disease is syphilis. The constitutional disturbances caused by syphilis and the risks to the offspring make this disease one of the most dreaded affections known to medical science. Even the primary infection may become disastrous to the man and woman. Still the acute stage, but for its contagiosity, would be of secondary importance. Syphilis is essentially a chronic disease. The duration of the disease is unlimited. It may remain latent for years and then break out, either in form of chronic inflammations or in form of syphilitic tumors or gummata. Fournier found during the tertiary period of syphilis, as late as in the tenth year after the primary infection, mucous papules in the mouth and in the vagina, which had recently reappeared. This shows that even during the tertiary stage syphilis may become a source of infection for others.*

Syphilis plays an important rôle in the etiology of almost every known disease. Syphilis spares no tissue or structure, it affects every organ of the body.

In the alimentary canal and its accessory glands, syphilis may cause cicatrical obstructions of the esophagus, affections of the stomach and intestines and gummatous productions of the rectum. The liver, and sometimes the pancreas are affected, either in form of chronic syphilitic inflammations or in form of gummatous nodules.

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but even the man does not know that he is still harboring infectious material in his genital tract.

Prof. Bum has found gonococci in the urine and in the urethral secretions, five and ten years after the onset of the infection. At such a late period no man ever thinks of still being infectious, and in this way he becomes not infrequently unaware the murderer of his mate.

* The prevalence of syphilis is estimated at 18 per cent. of the adult population. Ruggles found in New York City, in the better class of families, one-third of the sons of adult age to be infected with syphilis. Syphilis causes about forty per cent. of all miscarriages. The mortality of syphilitic children is about sixty per cent. Syphilis is the only disease transmitted to the offspring in full virulence. Sixty to eighty per cent. of all infected children die before they are born, or come into the world with the mark of death upon them. The mortality of the children who have inherited syphilis from the father is about twenty-eight per cent., of those who have inherited it from the mother is over sixty per cent. A large number of those who survive childhood dies from hereditary syphilis between the ages of ten and twenty.

The following case is very instructive. The patient, a young girl eleven years of age, who for some time previously suffered from diabetes insipidus, could not be aroused from her quiet sleep one morning. The author saw the child at about 4 P. M. She was still quietly sleeping, and no matter which means he applied to awaken her, going so far as to burn the soles of her feet, she could not be aroused. The following morning the author found the child sitting in bed perfectly well and only awaiting his permission to go to school. The next morning the child was found again in a comatous state from which she could not be aroused by every known means. In this state she died the following night.

At the autopsy, the author found a small nodule, of the size of a large pea, on the left side of the dura mater, pressing upon the left frontal lobe, and at the point of entrance of the vena portae he discovered the liver turned into a grayish-looking mass of the size of a child's hand.

Both, the nodule of the dura mater and the liver, were taken to the Pathclogical Institute, where the two tumors were found to be syphilitic gummata. The child was suffering from hereditary syphilis.

In the respiratory tract we find, in the first place, the affections of the nose. The septum of the nose is often destroyed, and the nose sinks in, in the form of a triangle. The palate is sometimes destroyed already in the secondary stage, and the patient's speech is greatly impaired. The syphilitic affections of the larynx cause extensive destructions of the organ and a permanent impairment of the phonation. Deformities of the trachea are not seldom the consequences of syphilis. Pneumonia may also be caused by syphilis. Infiltrations of the lungs are not such a rare occurrence. Gummata of the lungs may undergo the destructive process, and cavities are formed which are not infrequently diagnosed as tuberculosis.

The circulatory system is very often affected by syphilis, in the form of arteriosclerosis. Gummata are sometimes found in all the muscular parts of the heart. Syphilitic myocarditis and sclerotic endocarditis are not rare. The syphilitic affection of the ganglia and the nerves of the heart are the cause of different forms of angina pectoris. The spleen and the other blood-producing organs, the bone-marrow, are frequently the seat of syphilitic manifestations. Pseudoleukaemia is often caused by syphilis. The different aneurisms are often caused by syphilis of the arteries.

The genito-urinary system is especially affected by syphilis. Apart from the initial affection, which is usually found at the genitals, tertiary syphilis of the genital organs is not rare. Syphilitic orchitis and gummata of the penis and testicles are often observed. Gummata are also found on the external genitals of women. The ovaries are often affected in form of diffuse or gummatous oöphoritis. Syphilis is not seldom the etiological factor of Bright's disease.

The skeleton is also often affected by syphilis. Besides the bone-marrow, the bones themselves are especially subject to syphilitic lesions. No joint escapes the attack of syphilis. The most frequently affected joints are the knees and the elbows.

The muscles are affected by syphilis in form of an irritative myositis and of chronic interstitial inflammations. Gummatous infiltrations of the muscles are no rarity. The tendons are affected in form of an acute irritative tendo-synovitis. Swelling of the bursae is quite frequently met with in syphilitic patients.

Syphilis of the nervous system is especially disastrous for the patient. Syphilis not rarely causes cerebral and spinal meningitis. Most of the tumors found in the brain are of syphilitic origin and cause headaches, insomnia, flashing of light before the eyes, vertigo, epileptic convulsions, a retarded pulse, polyuria and polydipsia, and greatly affect the eyesight. Gummata of the brain also cause aphasia, hemiplegia and paralysis. Syphilis of the spinal cord manifests itself by heavy weight of the extremities, neuralgia, paralysis of the muscles and paresis of the bladder and rectum. The insanity caused by syphilis may mimic every known form of mental derangement, such as mania, melancholia, paretic dementia, locomotor ataxia and general paresis.

Any of these terrible diseases may be the gift the young wife receives from her infected husband in the wedding-night. Still the danger from syphilis for the woman is by far less imminent than that threatening her from gonorrhoea. No man, except he be an idiot, would think of getting married while still suffering from syphilis of the initial and secondary stages, when the disease is highly infectious. During the latent and tertiary stages the danger of infecting the wife is very slight indeed. But there is no immunity for the offspring, during the latent and tertiary stages.

The two venereal diseases are thus, each in its way, inflicting the greatest suffering upon the innocent wife and child, disrupting the family and causing the degeneration of the race. There is no greater scourge devastating every nation to-day than the two venereal diseases. No other disease has such a murderous influence upon the offspring as syphilis, and no other disease is so destructive to the health and reproductive function of woman as gonorrhoea.

Thus the dangers of venereal diseases beset not only the individual but through the individual the whole race. Both venereal diseases respect no social position and recoil before no virtue. They ramify through every class and rank of society. Like "pallida mors" they approach with equal step the habitations of the poor and the palaces of the rich.

With these dangers staring at him, no man has a right to justify the double standard of sex-morality. No young man should even think of exposing himself, his future wife and offspring to all these dangers for the mere pittance of a short momentary enjoyment in the company of the pestiferous individuals, of these fallen angels whom the Bible describes as the "strange woman which flattereth with her words, her feet go down to death, her steps take hold on hell, going down to the chambers of death."

These meretricious women are constantly seeking those whom they may devour and are laughing at the wholesale ruin they are spreading. These unscrupulous courtesans are individuals without industry, preferring indolent lives with a show of finery and a brief period of gratification of their sensuality. They indulge their selfish lust ad libitum, with no thought as to what the result may be.

Most of the devotees of Venus vulgativa spend their brief lives, trying to lead boys and young men into wickedness and mischief. As a rule, they are all unclean and diseased and rejoice to return to their partners, the so-called "prostituants," the infection they have received from other prostituants. The young man, therefore, will in the majority of cases surely carry away some foul disease from these women. When we consider how difficult and rare a thing it is to thoroughly cure a woman of gonorrhoea, it is easily understood how dangerous it is for the youth to trust himself at any time in her subsequent life within her infected presence.

Hence the youth have no right to become the main contributors to the resources of the venal woman, whether of the street or of the palatial home. Clandestine vice is, as a rule, more dangerous in regard to contracting venereal diseases than the immorality of the street. The majority of young men drift into illicit, sensual life and its dangers and pitfalls without the least physiological necessity. Until the age of twenty of the woman and twenty-five of the man is reached, youth itself gains by complete abstinence. The teens, says Ellen Key, should be the age of the erotic prologue not of the drama. Premature erotic claims are less the result of the needs of the organism than the influence of the imagination upon it. The young boys of sixteen to twenty-five are only in love with love. It is the longing for love rather than love itself that renders them an easy prey for the venal woman.

Masculine chastity must not, therefore, be laughed at. The necessity of self-control and of chastity must be impressed upon the mind of the young man as the only way to secure the strong mental and physical qualities for the future paternal relations.*

There is not the slightest shadow of support in any teachings of physiology or hygiene for the double standard of morality of the sexes. There is no reason why a moral wrong in the woman should be a justifiable necessity with the man. From no medical studies and investigations anywhere attainable, would the physical necessity of sowing of "wild oats" for a young man hold good. No one will deny that, as far as the gentler sex is concerned, continence (at least between the age of sixteen to thirty-five) is compatible with health, then the general belief of young men that sensual indulgence is necessary for healthy manhood, has no justification in physiology. Purity is as little injurious to a man as to a woman. It is a most absurd and erroneous teaching that, unless inclination is gratified, a man's health will suffer.

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* Let several men in the club or at the saloon-bar touch in their conversation the topic of sex, and they will poke fun at the man who never had a venereal disease.

The instinct of generation has been compared with the instinct of hunger and thirst, and as the latter must be satisfied, so must the former be gratified. But there is no proper parallelism between these two instincts. Food and drink are vital necessities of the organism from the first day of conception, to replace the stuffs consumed in the metabolism of the vital functions. The generative instinct appears a number of years after birth, hence does not serve any vital necessity. This instinct could, if at all, only be compared with the instinct of micturition or defecation, and the relief of the physical pressure in the generative organs is brought about by the self-regulating action of nocturnal emissions. It may be more natural and agreeable for a healthy man and woman, after they have reached a certain age, to indulge in the exercise of their organs of generation at reasonable intervals, than to abstain from it. But to proclaim that this abstinence, compatible with health in women, is injurious to men, is sheer absurdity.

It is especially hard to understand how any medical men could recommend to a young man to resort to illicit relations for health and to jeopardize his own health and that of his future family. If it is justified to recommend illicit relations to a young man, as a cure for masturbation and its resulting neurasthenia, instead of explaining to him that a healthy hygiene and the exercise of his will-power will make easy the control of the desire without any loss of health, then why not recommend the same remedy to young women. Continence is no more injurious to the man than to the woman. The conventional view that incontinence in men is a necessary condition of health must be corrected. Instead of the popular fallacy that a young man is physically the worse for a clean moral life, the entire weight of evidence of the world's foremost medical scholars is unreservedly of the opinion that he is physically better for it.* It is recognized by the highest authorities that continence is perfectly compatible with the most perfect health. Chastity properly understood is health, it never does any harm to mind or body.† It is the consensus of the opinions of most of the great medical thinkers that it is not prejudicial to the health of a man to keep his body clean until he has found a true mate in life.‡

The boy who has just passed adolescence ought, therefore, to learn that the injudicious premature use of the organs of generation is prejudicial to his health and is beset with great dangers.§ There is a great distinction between puberty and nubility, and the boy must learn to check his sensual impulses until marriage which is not so very hard to accomplish.

There are enough sexual stoics in the world to prove by practical experience that continence is not only possible but also practicable. Caesar says of the ancient Teutons: "Ante annum vicesimum sextum feminis notionem habere inter res turpissimas habeatur." "It was considered one of the most shameful things to have any relations with a woman before the twenty-sixth year of age" (Bellum Gallicum). Yet no one will dispute that the ancient Teutons were strong and healthy. These ancient barbarians seem to have learned by experience that before this time sexual maturity is not yet complete. The same thing was found in modern times by Eulenburg (Zeitschr. f. Bekämpf. d. Geschlechtskrankheiten, 1907, p. 194), that the combined statistics teach that complete sexual maturity is reached by the woman only after the twentieth year of age, and by the man not before the twenty-fifth year.

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* Among the European working-classes and peasants, according to Ellen Key, the free union of love has long been the custom. This premature sexual life contributes to hinder the full bodily and mental development of the lower classes.

† All ethical possessions in the inner man, his modesty, morality, his divine adoration, his aesthetic and his social service are all due to the repression of sexuality.

‡ Pflüger (In Jacobsohn's Article, St. Petersburg Med. Wochenschr., 1907, p. 97) says: If all the authorities of the world should proclaim the innocuousness of continence, it would have no influence upon youth, for forces are here active which will break every obstacle.

Thus even Pflüger admits that continence is compatible with perfect health and only thinks that the force of sensuality would sweep aside all recommendations of abstinence. Now, about the possibility of total abstinence, there may be a great difference of opinion. But granted absolute abstinence is only an ideal, no ideal can be realized, otherwise it would not be an ideal. We can only approach an ideal, and this would be a great gain in regard to sexual continence. Nacke says that absolute sexual abstinence is an utopia just as the total abolition of prostitution, public and clandestine, or the absolute abstinence from alcohol. Man's impulses are too powerful, but they may be restrained and kept in proper bounds.

§ Statistics show that it is not at all the question about the men being continent, but about the boy controlling early passions. Most men contract venereal diseases between the ages of sixteen and twenty-five. The mature man is always able to control his passions. The more healthy, says Chassaignac, and the nearer the normal an individual is, the better he can not only control his passions, but the less is his condition likely to be disturbed by continence. It is the neurasthenic who is most prone to be upset by an attempted or enforced continence and who, as well, is most given to excess.

Besides the historic proof there are daily examples which show the compatibility of chastity with health at any age. Many young men, engaged to be married, remain chaste for long periods without detriment to their health, although often living in continuous sexual excitement. Patients suffering from venereal diseases abstain during long periods of treatment without any impairment of their general health. Men remain chaste and healthy during long periods when their wives are ill or during the periods of confinements. Athletes, training for some physical contest, remain in enforced continence and yet healthy. Seafaring men are often continent for long periods without injury. It is not known that the discoverers of the North Pole have greatly suffered by their enforced continence.

These few examples tend to show that abstinence is not detrimental to health. In fact, no other condition of life is more thoroughly consistent with perfect mental and physical vigor than absolute chastity. The instinct only needs to be controlled. Continence is only a matter of habit. When the young man has not been debased by vile practices, it is usually a comparatively easy task to be continent and requires no extraordinary efforts. Every year of voluntary effort, at chastity, renders the task easier by force of habit.*

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* The Talmudists, the keenest observers of human life and conduct, knew this when they said ,,אבר קטן יש באדם משיבעו רעב ומרעיבו שבע,, (Sanhedrin, p. 107A). "There is a small organ in the body of a man which is always hungry if one is trying to satisfy it, and is always satisfied if one starves it."

Hence when the young man has been taught the advisability of sensual control, when the positive assurance has been given to him that total abstinence can be maintained without loss of power and when his fears of impairing his health have been dispelled, he will exercise his will-power and refrain from a departure from moral standards, especially when the dearth of wholesome information regarding the dangers of such a departure has been removed.

In large cities sensual control is made very hard for the young man. The unfortunate phase of the life in a big city is the early introduction of the youth to temptations and vicious conditions. Vice is obtruding upon him at every nook and corner. A vile so-called literature, a suggestive perverse art and an obscene stage panders his sensual curiosity.

But because, forsooth, it is hard to control that does not mean that he has to yield to temptation. It is true that the sexual appetite may assume imperiousness, but only in a certain class of men, in hereditary weaklings, whose imagination is constantly fed by lascivious thoughts and sensual images.

But the cause of the unchastity of boys is not that they become sensually mature earlier than they could judiciously enter into matrimony, the trouble lies in the fact that boys cannot see why they should abstain from a tickling amusement, which in their opinion does nobody any harm. Herein lies the greatest obstacle to continence. The youth does not know the ethical why, especially in our modern times with its religious laxity. The ethics of religion, even in its best days, had not had the power to control sensual passion and to create total abstinence, although religion, especially Christianity, has preached the same for the last two thousand years. In modern times with the almost divine worship of the personality of the individual the religious motive for chastity seems to fail entirely.

Hence the ethics of evolution and the ethics of sex-hygiene must be tried. If the theory of evolution is right, and the purpose of our being in this world is to assert life, then the aim of life can not be the single individual but the species, which can only be preserved by the right offspring. The child or what is the same the family* will have to furnish the motive for man's continence. The importance of the chastity of women to the family has been recognized from the earliest history. It is now time to teach the man the importance of his chastity to the family, state and nation. He has to know his responsibility just as the woman knows hers. Rational chastity must be founded upon the sentiment of human responsibility. The average man in his heart does not acknowledge to himself that there is any competent reason why he should control his passion beyond the sentimental idea of the justice of men's remaining chaste if they require it of women. It must, therefore, be shown to the man that there is also an important racial reason for him to abandon promiscuous life.†

If it is shown to the young man, at a time when his heart and mind are still in the thrall of the early and eternal poetry of the race, that it is as important to humanity that he should be chaste as it is for the woman to be pure, then he will refrain from illicit indulgence.

The following case is very instructive in this respect. A student of philosophy at one of the greatest German universities who led a promiscuous life like any other student, gave up such life immediately

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* The family, i. e., near their father and mother, is the only institution where children were meant to be brought up. No collective work, settlements, vacation homes or asylums can protect or guide friendless children properly. The spiritual and emotional education of the child, the awakening of its higher sentiments can only be carried out in the atmosphere of the parental home, under the guidance of love and affection of those who have given life to this child.

† Since men's deviation from the strict path of chastity jeopardizes the very existence of the race, sexual morality must be binding upon all men, under all conditions without any regard to the orignial reason for the establishment of the moral law. A law, in its nature, can not acknowledge any exceptions. There may be a case where infection could be excluded with absolute certainty, just as there may be a case where the father's doubt would have no consequences for the child. Embezzlement is also sometimes allowed and even a duty, as Cicero shows in "De Officiis," "Si gladium quis apud te sana mente deposuerit, repetat insaniens, reddere peccatum sit officium non reddere." In a remote future, under communism, as Mardach paints it, all the reasons for male or female sexual morality may become non-existent. Then the standard will surely change. But in our present state of society one standard of morality must be established for men and women, from which no one should have a right to deviate, no matter even if the reasons for the standard are not applicable in the particular case.

after reading Tolstoy's Kreutzer-Sonate. For the first time, as he expressed it, he saw the reason why he should be as chaste as he expects his bride to be.

This shows what a moral lesson may do even for him who grew up to manhood without any sex-instruction. The young man who has the desire not to be dominated or controlled by sensual passions and propensities, requires settled principles, a firm purpose, and a strong will. But if the training of his will-power has begun from early childhood, thus effecting the needed self-discipline, and if disgust against everything vulgar, as the company of lax women, has been implanted in his heart, he will find the means to get out of the way of vice and to avoid the contamination by venal sensuality. The best means of vast importance as occupying and consuming the sexual powers in a substitute form are bodily and mental labors. These labors, as a rule, are lulling to sleep sensuality.

If the control of the sex-reflexes is not cultivated, if the training of the will is ignored, meretricious venery will surely take hold of him and infect him, it being only a matter of time when it happens. The young man will exercise continence if he has been taught from early childhood that his sensual yearnings must be restrained like his propensity to overeat, to overdrink or to overexercise. Because a young man wants a thing it is not necessarily good for him to have it. Man has little right to satisfy his desire by unchastity, says Ellen Key, as he has to satisfy hunger by theft.*

If the young man has learned in time the responsibility and duty of the man towards the woman, if he has been made aware of the fact that one false step ruins the girl irremediably for her entire life, if his attention has been called upon the serious consequences for the woman, such as pregnancy, motherhood and social ostracism, he will not so easily ever try to seduce an innocent girl. He will treat every woman he meets with in life as he wishes his own sister or future wife to be treated by others.

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* The imperious instinct which decrees the perpetuation of the race, says Lewis, can be controlled and directed aright by the consistent knowledge of truth. When the young man has been taught the dignity of virility, when he has learned that purity is conducive to bodily development, while vice carries with it the most serious diseases in its train and the danger not only of ruining his own life but also the health of his future bride and the entire progeny, he will not stoop to vice for the gratification of his desires. The average man is not a criminal, he does not wreck the life and health of his wife and children knowingly and wilfully. In most cases he does it through ignorance of the nature and terrible consequences of the disease.

The young man has further to learn that every union of bodies without the harmony of the souls is humiliating and immoral. That does not mean that the idea should be imparted to our youth that the sexual impulse is something low and bestial, as some moralists would like us to believe. On the contrary, we must teach our youth that a healthy and natural exercise of the human organism is a precious blessing that must not be squandered and recklessly defiled. We must teach the young man that for the future offspring's sake the monogamic marriage is the only one which the ideal man will resort to. Until his mate is found he will have to control his sensual desires. The control of sensuality develops the deeper feelings of love. Bought love kills the finest instruments of mental activity. Promiscuity destroys the relations of the young companionship. Free love leaves all the best human qualities undeveloped. To form the healthy germ of society, marriage must be unitary and permanent. The individual love assists the elevation of the race. Monogamy was victorious from the experience of its advantages. It exists for the sake of the race.

The race-enhancing form of union is a permanent monogamy. From the physiological standpoint monogamic marriage is a natural and healthful institution. It affords a free outlet to sensuality without generally exhausting it by the unceasing excitement in the presence of new objects. Novelty is the chief stimulus to the sexual feeling and is the main cause of overindulgence and its sequels. In centralizing affection upon one person, marriage furnishes the greatest scope of its development and expansion. Marriage favors the development of a great number of faculties which otherwise would be in danger of being abused. Marriage contributes to the general morality of mankind by the regularity which it brings to all the actions of life, by the calmness which it spreads over human existence, and by the harmony which it introduces into the functional exercise of all our necessities. It creates in man a greater attachment to life in helping to overcome a great number of difficulties. Marriage, therefore, contributes to the progress of humanity, and man is by duty bound that the selection of a mate should contribute to the enhancement of the human race. Every individual acquires duties towards the race. The man or the woman who transgresses the path of strict monogamy has done a disservice to humanity. From the point of view of evolutionary ethics, men and women must make absolute chastity the rule of their lives

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